Shikshapatri Bhashya

Sanskrit - English
[Incorporates 'Arthadeepika' treatise by Shatanand Muni]

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PREFACE

Lord Shri Hari had written 'Shikshapatri' for this critical age of Kali. It is a tool for everlasting bliss and salvation. The nectar of all the scriptures has been condensed in this small but vital scripture of Shikshapatri. It is a divine miracle. Everlasting truths of Vedas, Upanishads and scriptural works have been condensed in this book. It's language is simple and easy for the people of all age groups right from children to aged ones. In this volume we are presenting Shikshapatri of Shri Hari and 'Arthadeepika' treatise by Muni Shatanandji. It is a word by word English translation of the 'Arthadeepika' treatise.

The main topic of 'Shikshapatri' is Salvation. Religion, prosperity, fulfilment of desires and emancipation these four are attainable by this 'Shikshapatri'. This work, 'Shikshapatri' is beneficial to all and that is it's peculiarity. It is the scriptural form of Lord Sahajanand Swami. Being the essence of all the scriptures and to make it more digestible to human beings, Muni Shatanandji prepared a treatise named 'Arthadeepika' and showed it to Lord Shri Hari. Lord Shri Hari was pleased with it and praised the effort of Muni Shatanandji in the assembly in presence of Dada Khachar and other devotee saints and said, 'What I was desiring to convey through each of the words, the same has been expressed exactly by Muni Shatanandji. After saying so, Lord Shri Hari honoured Shatanandji by garlanding him with his personally graced garland. Thereafter, He embraced him with a close hug and blessed him heartily by placing lotus hands on the head of

Shatanandji. It shows Lord Shri Hari's love for Shatanandji for defining and expanding the dictums of Shikshapatri. One can imagine the magnanimity of the love of Shri Hari for those who are practising Shikshapatri.

This monumental work was not available in the Sampradaya since long. and a proposed English version of this great book aimed at an access to the scriplure all those devotees who we are not familiar with Sanskrit or Gujarati. H. H. Acharya Maharajshri Tejendraprasadji Maharaj has commanded therefore to The Scheme Committee of Shri Narnarayandev Desh to get it translated in English. Scheme Committee's effort in this direction now materialis on publication of this volume. The book has been translated and re-edited by our devotee Shri Tarunbhai Raval. May Shri Hari bless him.

Shastri Atmaprakashdas
Shastri Purushottamprakashdas
Mahant Swami
Swaminarayan Temple, Kalupur,
Ahmedabad - 7.

Hymns for meditation on Shikshapatri

When the light of knowledge disappeared from the world and the darkness of inner ignorance enveloped humanity, the human beings wandering in the worldly ways were dumb-founded. Vedic rites and ceremonies ended in creating confusions and delusions in the minds of mankind in the matter of right action and wrong action and in inflicting only pains and sufferings on beings.

Then, only out of sheer compassion the Lord of Akshardham, Lord Shri Hari himself descended and assumed the Incarnation in the divine human form on earth and delivered, for the redemption of mortals the body of teachings, enshrined in Shikshapatri on which I daily reverently meditate. (1)

Oh, ye Shikshapatri, I meditate on you, whose birth has been missioned to wash the filth and dirt of human beings, plunged and sunk in the mire of worldly entanglements, being rolled and tumbled into it, and to purify them and to dispel the dense darkness of ignorance. (2)

This Shikshapatri is an unique pencil of collyrium that removes inner darkness. It, therefore, deserves to be resorted to and assimilated by all for attaining the inner vision of true knowledge. (3)

Oh ! Sanctifier Shikshapatri, you are revealed by Lord Swaminarayan who resides in Akshardham and who has manifested Himself in human form and you are addressed by Him to the collectivity of its disciples residing in the various parts of the country and you are incorporated and shrined in the volume (Satsangi Jivan) by Shatanand Muni.

Oh you ! Mother Shikshapatri, deliverer from worldly bondage, I daily meditate on you. (4)

I take refuge in Shikshapatri addressed by Bhagwan Swaminarayan and incorporated by Shatanand Muni in Satsangi Jivan. (5)

The incomparable nectar in the form of Shikshapatri has been gathered from the ocean of milk of all scriptures. A little drop of it is enough to make a man fit for attaining the immortal state of final emancipation. (6)

Lord Sahajanand, the sole resort of saints, first served on earth the nectar of Shikshapatri to Mukundanand and others of his followers. After drinking it, the disabled gain the strength to uproot the demonic powers without much efforts. We worship, this nectar of Shikshapatri which is the only remedy for curing all the maladies of the world. (7)

Lord Narayan, in the garb of Varni, who himself, is desirous of uplifting the souls sunk in the sea of Samsar (cycle of births and deaths), whose sole aspiration is to confer ultimate good on all beings, who has, therefore undertaken to write Shikshapatri, may He inspire me. (8)

Lord Swaminarayan son of Dharmadev, who spells affection to his disciples, who has loving, smiling lotus-like face, who is the author of Shikshapatri, may He shine in my heart. (9)

Shikshapatri is the other divine form of Lord Swaminarayan. It shines brightly on earth and bestows on all persons total benevolence. (10)

Shri Sahajanand Swami, who has been reverently prayed by a body of disciples, who is the cause of all, God

of gods, has revealed Shikshapatri which is the fulfiller of all fruits. Oh ! Goddess Shikshapatri ! I daily offer by worship to you with devotional feelings that you are the other form of the Lord. (11)

"I have manifested nectar in the form of Shikshapatri for the welfare of the world. All of my devotees shall daily drink this nectar reverently". Following this commandment of the Lord, those who recite with love the text of this Shikshapatri shall reach the eternal great Akashardham. (12)

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I meditate in my heart on Lord Shri Krishna, who has to his left Radha, in whose bossom resides Lakshmi and who sportively plays in Vrindavan. (1)

Like a cyclone uprooting cotton fibers from the shells and weeding it off to the deep sky, One who has uprooted and thrown off from the earth that pretentious religion in which dominates drinking wine and eating flesh, and has nourished axiomatic religion by expanding divine grace and concentrating mind and soul of the people in Supreme God in the form of Shri Hari, that divine consort of Goddess Lakshmi or Supreme Lord of everybody the greatest gracious Lord Sahajanand Swami is ever victorious.

One who loves religion or one who is loved by religion, one who has refuge in religion or one who has emerged from religion, one who rests in religion, one who strengthens religion, one who discards anti religious elements like the sun discarding darkness, to that Lord Shri Krishna, I offer my candid prayer.

With the grace of that Lord and well supported by the references of the scriptures, I write this Arthadeepika treatise I write under the shelter of religion and devotion to illuminate the deep meaning of Shikshapatri.

Though, Lord Sahajanand preaches personal religion and Bhagwat religion to the devotees under his refuge by beginning the teaching of Shikshapatri, Shri Hari begins the sacred book with the auspicious opening prayer as laid down by great sages like Vyas in their times and offers meditational prayer to Supreme Lord Shri Krishna. one who has Radha on his left side. 'Radha' word means - one

who fulfils the aims of the devotees or say by whom the devotees accomplish better achievements. Radha means the daughter of Vrishbhanu. Meaning of the word Radha stands as under in the chapter of Shri Krishnajanma given in Brahm Vaivart Puran : 'R' destroys the sins of all past births and of the acts of present life; 'A' destroys death during the conceptual period; 'D' destroys diseases; 'H' destroys the loss incurred on the length of life; 'A' thereafter, destroys the shackles of worldly attachments on listening to its utterance. There is no doubt in regard to that. Again, it says that by 'Ra' comes the subordination and devotion of a devotee at lotus feet of Lord Shri Krishna and everybody attains desired one, all blissful and all splendorous achievements. And 'Dh' provides blissful company, time and splendour of Lord Shri Krishna - along with beauty, philosophy and happiness like Shri Hari and the 'A' provides plentiful of luminosity, generosity, power of yoga, intelligence of yoga and memory of Shri Hari. Therefore, the controversies, false memories, efforts, illusions, sins, diseases, sorrows, death and inflicted pains of Vama etc diminishes. There is no doubt in regard to this. These are taken as the attributes of the word 'Radha'. Now, being on the left side implies the servitude and is indicative of holding in the hand the accessories like garlands, sandal paste etcetera required for worshipful services to Lord.

In whose heart resides Shree. Shree means Goddess of Wealth - Lakshmi - Prosperity. One, who takes the refuge in Lord, is called Shree. Herein, Lakshmiji - Goddess of Prosperity - resides in the form of golden line- means others cannot see her from outside, but she resides very much

there - ready to serve Lord as like Radhikaji. Bhagwatamrit says that - Lakshmiji was attracted by the divine charm of Lord Shri Krishna and was performing penance due to that. When Shri Krishna asked her about the cause of the penance, She said, 'I do desire your companionship and divine sports as like the Gopis who had it in total privacy'. (In reply) Lord said that this was not possible to grant. Then Lakshmiji expressed her desire to dwell in His heart in form of a golden line. Lord Shri Krishna granted her wish. Like this, She resides in the heart of Lord. Also it is said, "The creator of all three Loka allowed the mother of all the three Lokas - Lakshmi - to live in his hearts."

Now, the divine sports in Vrindavan. Vrindavan means a garden by that name, which is situated in the region of Vraj. Now, if you doubt that the Lord Shri Krishna - who can be described as God - in his human form is popularly known to be with Radhikaji in Vrindavan but not known to be there with Lakshmiji. As says also Vishnupuran, "Sita incarnated in the age of Rama and Rukmini incarnated in the age of Lord Shri Krishna. "Means, it is known with Dwarika. Your doubt that Lakshmiji in the human form of Rukmini stayed with Shri Krishna in Dwarika is very much true, but the Goddess Bhagawati Lakshmiji, stayed with Lord Shri Krishna at Vrandavan too, by staying invisible from the human eyes, as she is the divine consort of Supreme God. Bhagwat also says "Oh King ! Since then (means since Shri Krishna came to Vraj) and the stay of God there and with the divine attributes of God, that Vraj became the place of divine sports of Lakshmiji. Further," by your manifestation here, the hand of Vraj becomes more

glorious and Lakshmiji graces everybody forever." And, we by seeing those lands of yours which bless the devotees and the bossom which is the only place for Lakshmiji for her divine sports, take refuge in you." Further in Bhramar Geet (bumble-bee songs), while addressing Bhramar-the bumble bee), says, "How you take us to such God, in whose side there is the pair which can not be separated even with the pains. Oh! Considerate one ! In his heart always stay the woman in the form of Lakshmi". Further, it is said, "Lakshmi, leaves other people and with the cause of touching the lotus feet of the Lord, worships him devoutly; Such Lord by destroying all the ills of the soul what He appeals is most atturing to the people." And it is said in Bhramar-Geet "Then why are you serving the lotus feet of such God? (then in reply says) most sorrowful fact is that Lakshmi too looses her heart on the words of that Lord." etcetera.

Shri Krishnam - In this, word 'Shri' has been placed before the first name. He explains it: All dignitaries carry 'Shri' prefixed to their first name. Or-this word is used for Lakshmi (prosperity), apparel and dresses, grace, wisdom, knowledge and trees. Also the word is meant for prosperity along with religion, wealth and fulfilment of worldly desires, different means of bodily decoration and intellect. It means that the word 'Shri' is to be taken here as 'most beauteous'. Now, the meaning of word 'Krishna'. Krishna means one who is blissful, pleasant and uproots the sorrows of the people who are in his refuge Krishna means Parabrahm (Ultimate reality - Supreme God) in human form. In Guru Shishya (teacher and disciple) Samvad

(dialogue) of Mokshadharma (a sacred scripture by that name) it is said that, "One who is born in Vrushni dynasty and is Parabrahm. "Varshneya, means one who is born in Vrushni dynasty" - that is the definition given by Chaturdhar Neelkanth. Shrimad Bhagwat also says "Oh God Vishnu ! The form which Vedas describe as everexistent, Brahmjyoti (Ultimate reality), formless, changeless, real entity, whole and disinterested is you. Oh ! Illuminator of heart and senses". Further it is said, "On this earth, you are the most fortunate as the Munis (saints) who are capable of sanctifying whole of the world are coming to you and at whose dwelling resides Parabrahm with all human attributes." Also it is said that, "Listening Krishna as Parabrahm Arjuna amazed at the extreme." In continuation to that, "Those residents of Vraj-Nand, and Gops (shepherds) are very fortunate as their friend is the source of all pleasures, ever existent and ultimate reality (Parabrahm). Now, in the name 'Krishna'. the letter 'Krish' stand for land - earth, and 'Na' is the exponent of happiness - putting both together, becomes Parabrahm name Krishna. This is the attribute of the name. Moreover, Bhagwat itself says, "Krishna himself is Supreme God." This is why Gopis while worshiping Vrindavan - Vihari, Natavar Swaroop Shri Krishna, used word 'Shri Kar Grah' (One who holds the hand of Lakshmiji) and by that used the adjective of right - hand. In Bhramar Geet also while making mockery of the mercilessness of God, they put him as one who incarnated himself on the earth through different incarnations and said "As a warrior (Ramavatar) you killed Vali like a hunter. And though you won one

woman (Seeta) cut the nose - and ears of that Shurpankha who came to you with sensual desire. As Vaman you availed offering like a crow and there after crushed Bali to Patal (lower lokas). Friendship of such Lord Shrikrishna is the highest one. Such is the story of Shri Krishna that one can not leave aside. In Geet Govinda, Poet Jaidev says, "The saviour of Vedas, transporter of universe, rescuer of the earth sunken in the seas, destroyer of Hiranyakshipu, cheater of Bali, slayer of all Kshatriyas, defeater of Ravan, holder of plough, sprinkler of mercy as Buddha and the suppressor of sinners through ten incarnations, Oh Lord Shri Krishna, I worship you with folded hands."

Lotus of heart. Why the lotus of heart ? So explains this, "This Brahmpur is called Dahar. Dahar means Pundarik or Veshma etc, the sky which is beyond that, is to be explored and is to be studied. That is in this Atma - Soul. The heart is the attribute of the person with such soul. That is what the scriptures say. Yoga scriptures have described it as much more than a thing worth meditation. Bhagwat also says that - "The yogis who have destroyed Karmas by the power of Yoga, and whom (God) they see in their hearts, to such Yogeshwar (Lord Shri Krishna) I bow my head. Also, "One who is respected deeply in the hearts of redeemed souls"....etc.

The Meditator of Lord Shri Krishna, with Radhaji on the left side with all her divine powers and Goddess Lakshmiji residing in the heart, never lacks any of the wealth or powers. Therefore for the fruits of all our deeds, Shri Krishna is the real shelter. This is what intended to be conveyed .

This auspicious beginning is not only for the removal of obstacles. As author Himself is God, there is no room for any obstacle in the decision and its fulfilment, for which it may require auspicious opening. His speech is always auspicious, His smile is always auspicious, His eyes always give auspicity and the acts by his hands are always auspicious - redeem the human beings. The God, whose face is always auspicious and foot steps always grace everybody, such Greet God writes this auspicious beginning. This is a sign of his acts as human being. "This auspicious beginning is for educating the people. Therefore, the doubt about the propriety of auspicious beginning ends herewith. Rhyme used in this couplet and in most of the couplets in the book is Anushtubh. In this rhyme, the fifth letter is short in all the steps and the seventh letter in both the fourth parts are short. And in all the eight parts of the couplet the sixth letter is long. That is the structure of this rhyme.

I, Sahajanand address this Shikshapatri from Vrittalaya (Vadtal) to all my followers residing in the various parts of the country. (2)

In Vadtal - by staying at the town by that name in Gujarat. Herein instead of saying 'residing' at, says 'staying' at, this indicates that he is not residing at a single particular place. Sahajanand (Swami) - means one who has natural happiness. Like other people, he has not acquired it by other means. Or one who bears the conflicts through his knowledge of the Ultimate (Saha) and one that emerges

out or is born is 'JA', to gether, 'Sahaja' means to the saints and Sahajanand means giver of happiness to the saints. Swami means one who has prosperity and power. Using the word Nijashritan indicates those devotees who are entitled to accept the meaning of Shikshapatri; it also indicates that others have no right to it.

Nana Desh Sthitan, means staying in different countries, also indicates the plentiness of the followers and that they are as wide spread as the ocean. It is also suggestive of the followers with firm faith in God and their being with the family is like a Guest.

Shiksha means preaching and advice. Patri means the instrument through which the opinion or advice goes from place to place. Thereby a letter of Gods advice.

Likhami - I write. The word Shiksha should be considered as indicative of that which is very highly beneficial and religious; and that only by which knowledge is to be acquired. This is the reason why only followers are entitled for it By followers, Shri Hari indicates the subtleness of the subject and by word 'Shiksha' He indicates the subtleness of the theme.

Ayodhyaprasad and Raghuvir (who are respectively born of Rampratapji and Ichharamji - my brothers - being sons of Dharmdev) who have been adopted as sons and installed by me as Acharyas (spiritual heads of fellowship), Mukundanand Brahmchari and other life long Brahmcharis - celibates; Mayaram Bhatt and other householders who have embraced this fellowship, all the women disciples, both, whose husbands are alive

and whose husbands are dead; Muktanand Swami and other Sadhus (saints). Let all accept my blissful blessings which serve as defender of faith, and which are warranted by scriptures, which are coupled with the happy remembrances of Shriman Narayan. (3 to 6)

Now, directing the devotees to whom this Shikshapatri is being addressed, in those three couplets, He addresses first those two brothers who were placed as the Acharyas of all the devotees; who are the sons of Dharmavatar Hariprasad Vipra. born of the same mother. By this, it is to be understood that He himself - Shri Hari - too is son of Dharma; meaning is not limited to real brother or blood brother.

Defining the word 'Naishthik', it is said in Acharadhyay of Mitakshara, that Naishthik is one who takes to the age of evolution. It means one who is a celibate right from birth till death. Brahmchari - Brahm means Veda (divine scriptures), penance and knowledge of God. One who acquires all three is Brahmchari. These are holders of the first phase of life or those who have taken Brahmcharya-now Brahmchari. Kurmapurana ask to leave copulation forever, in all situations and at all places in action, mind and speech is called Brahmcharya.

Now if someone doubts that like the other forbidden acts during the age of Kali (Kaliyaga), the Brahmcharya too for a longer time was forbidden. Then why is this 'Naishthik Brahmchari' mentioned here ? To explain this, the objection or ban is for those who are not having power

and support from God. Such supportless people are weak and are not alert. There are cases when such people lost their celibacy just at the sight of a woman. This is the reason why Mokshadharma says "Not to listen to the religious discourse being delivered by a woman. Not to see the woman eye to eye, because carnal desire arises in a weak person just on seeing a lady". Here the word 'weak' stands for acquisitive cause. The devotee, who has been graced by a Guru who has the knowledge of God and soul, such a devotee never gets defeated by the force of carnal desires. There is not a slightest of defeat. To them Shri Romharshana says in Bhagwat, "The carnal desire who is afraid of the patience and is brave amidst the crowd of the ignorant cannot do anything to them. He stays carefully amidst the careless people. Shri Uddhavji, says to God in the Eleventh Part of Bhagwat, "It is very difficult to leave carnal desire for the people who are engrossed in carnal desire. But it is every easy for those people who are devout devotees of yours.

And the carnal desires of a devotee are destroyed by his devotion. Therefore in the Eleventh part of the Shrimad Bhagwat, Shri Krishna says to Uddhav "The saints who worship me according to Bhakti Yoga and fully meditate upon me, get relieved of all desires'. Similarly, such Naishthik devotees are guarded by the attendants of God. They neither have risk from inner enemy nor from outer enemy in regard to this. Yamaraj says in the Bhagwat, the devotees of God, who are wearing different signs which are unidentifiable by human beings and who are amazing as such, are always protected from others by my parshads.

God has said to King Prithu, the devotees who are attached to me like like-minded friends, never get affected by carnal desires.

Those who are without the shelter of God and have taken only the shelter of Naishthik Vrat, for them the protection of self against the inner enemies and the protection of vow become a difficult task, because on eradication of one danger, another one crops up. Gods have said to all the senses that we as hunger, thirst, past, present, future, wind, tongue, organ and the drawbacks related are like an ocean. After surfing through all these and reaching the other end, the people become prey to futile anger. As like one who crosses the sea but sinks him self in the footmarks of a cow, in similar way the penance of people becomes futile. In Madan Ratna, it is said that donations and offerings, vow, observance of rules of the religion, knowledge of God, meditation, holy fire and chanting of holy name of God, all such practises become wasteful if the performer has an angry nature. Sanaks have said to King Prithu, "Those who do not have the boat of the shelter of God, for such people, it is very difficult to cross this ocean of worldly attachments. Therefore, we can see that, those who have the strength of devotion of Shri Krishna, for them, in this age of Kali, there is no difficulty in lifetime celibacy - Naishthik Brahmcharya. Naishthik Brahmcharya means celibacy right from birth till death. Upkurvanak means those who are performing celibacy during the first phase of their life as per Ashram system prescribed by the scriptures.

This phrase is related to Naishthik Brahmacharis and

Mayaram etcetera devotee-householders who are under the refuge of Shri Hari. Householders means those who have causal stay with the family consisting of wife and children. They are in the second phase of life according to Ashram system. Smritis too describes Grihastha (householder) as one who is with a wife.

Grammarians also say that Gauramukha, Saptaparna, Kumbhakara and Grihastha are Yogarudh words. Here Brahmcharis are placed before the Grihasthas-Householders. The reason is, Brahmcharis, if they disobey the rules of the scriptures, have to perform atonement for that sinful act. Such atonement is double in amount in comparison to that of a householder's. They are also supposed to obey the forthcoming orders immediately; Angira Raishi says that if a Brahmachari, prior to achieving the state of Brahm, commits a sin like a householder, he will have to purify his body like shauch. What does shauch mean ? For this Lord Manu says: This much is shauch ablution for a householder, Brahmachari has to do double of it, those residing in a forest have to do triple of that and those who are Yatis have to do four times. Those who have realized Brahm, have lost the consciousness of body, as such this rule is not applicable to them. Naishthik Brahmcharis have been mentioned first to those Upkurvanaks. The reason for that : Naishthiks if disobeys the limitations of scriptures, will have to perform double atonement, this is what the scriptures prescribe. They are also required to pick up the preaching immediately and without loss of time. If a sin is committed by a Upkurvanak and by a Brahmchari, the Brahmachari will have to perform

double atonement in comparison to the Upkurvanak. In householders, the Brahmins stand first. For that too, the reason is the same. They are required to perform more atonement for the same sin. Evidence for this is available in Vishnusmriti. Brahmins are required to perform full atonement. Kshatriyas are required to perform three quarters, Vaishyas are required to perform half and for Shudaras it is quarter part of the atonement. Now, the assembly prescribing the atonement to a brahmin becomes double in the case of a Kshatriya and triple in the event of a Vaishya. These words of Angira Muni are for four specific sinful acts, namely taking away of other's wife, killing of human being, harshness of words and a merciless punishment.

Here, it is said 'My followers,'-by this it is indicated that there is no initiation from the followers to write Shikshapatri. This shows innocence. Dharmashatak says that most kind hearted Guru (teacher/preacher) is that who addresses the words of welfare to a disciple without any initiation from his side or others.

Married women - those ladies who are with their husband. My followers - my disciples - who are under my refuge- under my religious instructions and prescriptions of the sacred scriptures who follow the duties as faithful wife to ones husband and worship Lord Shri Krishna as a devout devotee. This is the learning to be derived from it. Sadhavaa means that woman whose husband is alive, Dhava means dearest one, husband-sustainer- that is what is defined by Amarkosha. Vidhavaa means such woman whose husband is dead. As was in the case of

'Naishthik',herein too, all different categories of women have been included. The reason is that, as we are going to explain it later on, the women lot is not independent. They lack in prominence. And this is why they have been mentioned after householders. Please note this. Muktanand and all other sadhus. Sadhu means one who maintains the works and religion for others. Shri Krishna had described the attributes of a Sadhu to Uddhava in the eleventh chapter of the eleventh part of Bhagwat. Kind means who never pains anybody; forgiver, steady and strong; free from envy and jealousy; neutral in the state of happiness and sorrows; well-wisher of everybody; free from the bonds of carnal desires, controls all his organs, graceful, pure in acts; does not take donations, follower of scriptures, brief in conversation, takes little food, controls his Antahkaran, steady in performance of personal religion, takes refuge only in God, ponderer, alert in his religious duties, free from vicious effects, steady in critical times, victorious on hunger thirst- sorrow- attraction- old age and death etcetera six feelings, ego-free, giver of respect to others, smart in preaching, non-cheater, kindly behaving and knowledgable. One who knows the good qualities mentioned above by me and possesses those with the knowledge of the bad qualities, leaves desire of the fruits of the actions and worships me with utmost devotion is the best Sadhu - saint. In the twenty-fifth chapter of the third part of Bhagwat, Muni Kapildev says to his mother,"the saints who are tolerant, friendly to all living bodies, kind hearted, free from enmity, quiet and peaceful are the best amongst the Sadhus. Now, the critic says that

the reason behind placing the Sadhus at the end of the list is that a Sadhus are supposed to remain steady in their personal religion and there is no room for any doubt in that. Also the main obstacle in the performance of personal religions is worldly acts. But the Sadhus are not having any dealing in such acts. It is addressed, as "All Sadhus", as he has great power of knowledge and detachment as such, to avoid the element of disrespect to anybody in religious acts. Here it is to be understood that Jeevan Mukta (released souls) too should follow the principles of religiously confirmed acts-till they have their body consciousness.

All those who are firm in their personal religious duties, should read my gracious blessings with the remembrance of Lord Narayan. Ayodhya Prasad etcetera all the followers - this is what, meant to say. I means mine- addressed by me, along with the remembrance of Shrimannarayan. One with whom Lakshmiji or Radhikaji, always stays, such God Narayan with Shri - prosperity. Blessings should be read along with the remembrance of such God Narayan and supported by the scriptures like Shrimad Bhagwad Geeta. It is also known that, those scriptures establish the protection of personal religion. Smritis (scriptures of ancient times) say that the desire of all living bodies on this earth is to get happiness. And happiness is deep-rooted in religion. By all-out effort the religion as such, should be protected. The establishment of religion and the protection of such religion as a root of all happiness. It means that those scriptures are authentic. Those who protect the self-religion are called defenders of the religion.

Graceful blessings mean blessings for happiness, health, and removal of sorrows and augmentation of auspiciousness.

This is the manner practised by respectable refined people. It may be taken as blessings to those who are protecting the religion constantly.

Let all my followers bear in mind with undivided attention the object of this writing of Shikshapatri which is to bring about the welfare of all living beings. (7)

With concentration of mind. To retain some thing when mind is unsteady or engaged in other thing is not a true act of retention. Shruti says that one can not see if mind is elsewhere, one can not listen if mind is elsewhere. Therefore to see with one's mind and to listen with one's mind are mere acts of seeing and listening. Mainly, the mind is more unsteady. Geeta says "Oh Lord Krishna ! Mind is unsteady, disturbing, powerful and firm. Further it says, "Oh Almighty! Doubtlessly, the mind is too unsteady to control."

Carrier of everybody's welfare. With objectives. With intention. Objective or the aim has been disclosed in the following two couplets. Those are the objectives or the aims. Some may raise doubt about the propriety of the word "Patrilekh". In lexicographies like Haravali the meaning for words Patra, Patri, Patrika, Varnadoot, Swasti, Mukh, Lekh etc. are the same. The word-duo 'Patrilekh' therefore, is a repitition. Here, the word 'Lekh'comes with the

meaning of sentiments - feelings, as such it is not a pair of repeated words, but a combination of two different words to derive the proper effect. Patryaha Lekhah, the words are associated by genitive case. Now the following two couplets, describe the aim of writing the Shikshapatri.

Those who put into practice the principles of good conduct warranted by Holy Scriptures shall always achieve great happiness both here and hereafter. (8)

Those who behave out of their own unbridled desire in total disregard of all canons of good conduct are of evil intellect and land themselves into great distress both in this life as also the next. (9)

Shastra (scriptural preaching, books) mean one who teaches orderliness. Smriti, Purans etcetera holy books which illuminate the deep meanings of Vedas (ancient most scripture of holy words or Supreme God). The preaching contains personal religion of everyone on the basis of caste (Varna) and the phase of life (Ashram). Word 'Shastra' is used in such meaning. One who follows such ethical rules and lives as per preaching of the Shastra becomes happy in this life and the life hereafter. Means, he gets happiness then the happiness of Brahm etc. This is to be understood.

Ethical behavior means the acts, which are not against the Shastra and common people; or the acts as per the acts of Satpurushas. Mokshdharma says that acts of Satpurusha are called religion. The religion or the religious acts, which are described in various scriptural teaching, are mainly the

acts of Satpurushas, performed during the adversty of time and place. Similar to this, in the scripture of Mahabharat, Dharmaraj says, that logic has no respect, Shrutis (ancient scriptures) too varies and there is not a single Muni, whose opinion may be taken as authentic, the element of religion is very deep and unexplorable, therefore the path taken by the great is the true one to be followed. Reasoning means the meaning one extracts, as per his own intellect, therefore, reasoning has no validity or respect. It is either with different conclusion or with no conclusions at all. Shrutis too are forwarding different meanings and are supporting each such meaning. Smrutis and the meanings given by the Smrutis are defined and expanded through the Bhashyas (treatises) by the different Munis. These Munis too are not unanimous and move in different directions and extend different meanings as per their personal liking and against each other.

"One who performs Yagya in the holy months of Chaturmas gets Punya in abundance. "There is nothing which cannot be earned by actions." "Loka achieved by Karmas (action) is not durable." "Not to kill any living body." "The Yagya whose presiding deity is Agni, kills the living bodies on performing such Yagya." "Offer sacrifice on it's rising ." Offer sacrifice on its not rising." "Accept the teenager in Atiratra." Does not accept a teenager in Atiratra." "Oh Considerate! There was only one truth earlier." "There was an untruth before." "There is nothing in it." "There are two friendly birds dwelling togather." It is very difficult to bring concord in such absolutely contradictory situations. This is what is meant

to be said here. There is not one Rishi only who has defined Manu-Smriti and its treatise, but there are many Rishis and therefore, they contradict each other as per their own nature. Mahajan means great people, saints. About the attributes of Satpurusha, Vishnu Dharmottar says that he is a theist, knows the hidden meaning of Vedas, adheres to the personal religion in adverse times, and is a firm devotee of Shri Hari. These are the qualities of Satpurusha. In the third chapter of Geeta, Lord Shri Krishna says, "Other people follow only those act which are performed by great people. What ever is considered as the basic principle by the great people, becomes agreeable to other people. Attributes of a good act given in Kashikhand says that, "It is free from prejudice and practised by great people. Wise people take it as a good act and translate it in to their actions - considering it as a root of good acts". Therefore, Yama and Niyam prescribed earlier are the essence of the religion and all religious minded people must follow it scrupulously. There - as given in the nineteenth chapter of the eleventh part of Shrimad Bhagwat, these yama-Niyamas are twelve in all, divided again in twelve parts.

Twelve Yamas: Non-violence, truth, non-stealing, no accomplice. modesty, non-hoarding, theist, celibate, silent, steady, forgiving and non-fearing. Now, the twelve Niyamas: internal and external cleaning, chanting names of God, penance, sacrifice in holy fire, faith, hospitality, worshipful service to Lord Shri Krishna, pilgrimage, welfare of others, satisfaction, and devoted service of Guru Observance of these Yama and Niyam is fruitful for people. The shauch (ablution) is of two types, therefore rules are

twelve. Sadachars (good acts), appropriate to ones personal religion or cast, are to be observed. Manusmriti says that, Sadachars (good acts) given in Shruti and Smriti (ancient religious scriptures) and befitting personal religion, should be observed without laziness as these are the roots of the religion.

Those with vicious intellect means the people who are interested in violence etc. Such people abandon good acts (Sadachar) and act at their free will. They face sorrows in this world and the other world. Those have no remedy to remove sorrows or to overcome it. They definitely face such sorrows. Shrimad Bhagwad Geeta says: The man who disobeys the rules prescribed by the scriptures, and acts at his free will, never succeed in his work or attain happiness in life. They do not get salvation. Shrimad Bhagwat also says that a person, who without a desire, performs the acts prescribed in the Veda (scriptures) and dedicates it to God, achieves excellence. The eleventh part of the Shrimad Bhagwat says, "The man who is without knowledge of God, has no control on his organs, and the man who does not follow the religion as prescribed by the Vedas (scriptures) gets birth and death repeatedly as a fruit of his non-religious acts practised in the form of forbidden acts. In the first Chapter of the sixth part of the Shrimad Bhagwat there is the story of Ajamil. This Ajamil acts against the restrictions posed by the Shastras (scriptures). Therefore he deserves criticism. "He had committed sins for long many years. He caten food of prostitutes. Therefore he is unholy. He had not performed - atonement, therefore we are taking him to the God of Death (Yama Raja). There he

will beocme pure by undergoing the punishment."

Moreover, Yagyavalkya says that by not following the religion prescribed by the Shastras (scriptures), by following anti religious practice and by leaving the organs free (or say, not restricting the organs), man ultimately stoops to the lowest position.

Therefore let all my disciples always observe the dictates of the Shikshapatri with care and affection.(10)

Therefore, due to the reasons mentioned earlier, all my disciples, with full alertness and without any laziness should follow the dictates. Laziness is like death. Therefore, Sanatasujatiya Shastra says that "laziness, as I believe, is death, and nonlazyness is life. Asuras were defeated due to their laziness and Devas became Brahm due to the absence of laziness. Lord Sheshnarayan (Supreme God) had said to King Chitraketu, "Oh King!Listen to my words carefully. If you will listen with the due care and attention, you will prosper with knowledge and advancement of knowledge and shall accomplish the highest achievements. So, greatest happiness will follow those who read the Shikshapatri and act according to it with full understanding of its meaning. Follow and act constantly. This contains 'single directional' sentence in preaching.

No followers of mine shall ever kill any living creatures on this earth; nor shall they destroy knowingly any minute insects such as lice, bugs and

others.(11)

Truthfully speaking, the souls who are drowning and swimming again and again due to their acts on this earth, should for their own welfare, concentrate more on achieving salvation. Therefore, for the salvation of his followers, Lord Shriji Maharaj preaches personal religion for all four castes- for all his followers on this earth. Any of the living creatures-means-all three categories inclusive of all three temperaments: Sattva, Rajas, Tamas and breathing on air should not be killed. Himsa means to kill - means to act against one's soul. Smritis too say that no soul should be opposed or oppressed.

By banning the general violence on souls like this, (keeping in view the general mentality of woman and man towards killing of lice, bed bugs, etc.), he further advises them not to act so under the force of impatience or non-tolerant nature. He very precisely says not to kill even a lice or a bug. Do not kill it knowingly. Such sin, if committed unknowingly then there is atonement for such sin. It is said in Apadadharm. If a religious-minded person commits a sin unknowingly and thereafter, undergoes an atonement to remove the sin with full awareness, then in that case atonement purifies him by destroying that sin like a salty water that washes away the dirt from the cloth.

Accordingly, the atonement prescribed for the sins committed unknowingly, double-up in the case of those sins which have been committed with full knowledge - or say committed knowingly. Smritis prescribe double atonement for the sins committed with knowledge.

Yagyavlkya Muni says that atonemant destroys those sins which have been committed unknowingly. But in case of a person who had committed a sin with the knowledge of it, atonement opens only a way for him in social dealings on undergoing a double atonement for such sins. In Mitakshara treatise, it is explained that the sins committed unknowingly are destroyed on performing atonement; but the sins committed with a knowledge are not removed by the atonement. Prescribed atonements for the sins with knowledge provide the sinner with a right to interact with society. Though the sin is not wiped out, the society overrules objections against such sinner and re-starts dealing with him. Sin has two negative powers. It consigns one to hell and isolates him from the society. Out of these two, atonement removes one by re-starting his dealing with the community; but the power of consigning him to hell stays. In Parashar Geeta of Mokshadharma, it is said that the sins committed unknowingly should be removed by penance. But one who indulges in sinful acts knowingly and after that performs atonement has to avail fruits of both these acts. (Heavenly for the atonements and hellish for the acts of sin). Nobody should perform any sinful act knowingly.

Some one may pose the doubt that Shrutis say that there is nothing wrong in punishing those who are against us, who pain us. As such, what is wrong in killing lice etcetera? Explanation is : That has been said about trouble creating enemies at the battle field and are to be faced by a warrior. The sentence is not with reference to lice etc. Katyayan describes eight categories of such enemies-tyrants; attacker,

giver of poison, one who puts fire, one who curses one who uses power of black-magic, one who misguides the ruler one who sells his own wife to others, and one who sees the faults of others. These are tyrants.

Sukdevji says in Shrimad Bhagwat: 'Killing even a small insect, consigns one to the hell named - Andhkoop. In this Loka-earth-the living species, whose life style has been imagined by God and who are not aware of the pains of the other - if killed by a person - a human being - whose life style has been imagined differently and knows the pains of others - the killer human being commits him self to Andh-koop hell. And those animals, birds, snakes, bugs, insects, lices, bed bugs impose pains there upon him and throw him in utter state of unrest. A person burning due to such Brahmdand, and giving pains to other living bodies, in his other birth becomes a victim of the living bodies of that specie, and becomes unacceptable to them. Moreover, it is said not to harm others for any reason what so ever. One who desires the welfare of himself should not hate or harm others, as one who inflicts harm to others has to fear from elsewhere.

Preaching is of two different styles. In some cases it may be in the form of 'Do's' and in some other cases it may be in the form of 'Don'ts'. In the beginning, the preaching here is in a negative form. In the following Shloka- as at that time violence was being committed on a large scale in performing Yagya (holy fire), after objecting to the worldly violence as given above, now in the following, objects to the violence perfomed in the holy fire.

No creature such as goat and other shall be killed even for offering as oblution in sacrifice to deity or mane, because non-violence is spoken of as the supreme ethical principle.(12)

For the sake of holy fire to please God or ancestors, no violence should be committed on goats, horses, deer etc animals within the town or in the fields, as non-violence of body, mind and speech is the greatest religion preached by great hermits. Here, non-violence covers Veda and Smriti both.

The first and second chapter of the Second Panchika of Rigveda and the ninth part of Shatpath-Brahman of Yajurveda supports non-violence in detail. In Jajali-Tutadhar dialogue of Mokshdharm in Mahabharat and in Vishwajeet Ashwamedh Yagya by Indra (Ruler God of heaven) the dialogue between Indra and Gods - the support of Ahimsa is evident. Moksha Dharm says, "Oh Brahmin! Untruth has been spread by those who know nothing real about the Vedas and are greedy and selfish atheists." Further, it says that, those who do not believe in order and self-restraint and are atheist, vague and senseless, have supported attachment to killing of deer and belief in getting heaven by violence. Violence is not at all permissible in the performance of Yagya. All such sentences in the Veda are indicative of the criticism of violence.

Somebody may then ask how can a Yagya succeed without violence? Ajen Yajet explains 'how?' "Ajen Yajet" Perform Yagya by offering 'Aja' in fire. Bhagwat says that Vedas teach lessons to ignorant people. Acts for letting

free from the cycle of acts. This is like drinking bitter medicine to get free from painful sickness. These Vedas explain and teach about Brahm (Ultimate Reality) and Atma (soul) and are subjects of Pure knowledge, action and meditation. Rishi (great hermits) who are the supporters of asceticism and 'I love asceticism' of Shrimad Bhagwat, do not establish the purposefulness of violence in Vedas. But it is for shrinking the violence. It is for permission to overcome the period of real danger. Bhagwat itself says: It is regulated and restricted that in famous Shrines only and a king should kill only those animals which are suitable to kill for Yagya and are necessary to kill for Yagya. Further it is said that, for the souls on this earth, consumption of sensual pleasures, meat and wine is a matter of routine, nobody is required to be told for that. These three sensual pleasures meat and wine have been regularized by way of marriage, holy fire, and Shautramani holy fire, but it is more advisable to get free from all the three. Shridhar Swami explains these sentences as under: As all love hunting, therefore there is no directive for that but a limiting line has been drawn up-and by that the act of hunting has been minimized. There are six rules pertaining to this violence. If one is interested extremely in hunting, he should do so in a famous Shrine and on the day of Shraddh. Shraddh should not be an ordinary or everyday one, but on the famous - Shraddh. A king too, should perform only on that day. It should be performed in the forest; and only that animal which is to be offered in the holy fire, should be killed. As such the shloka pertaining to violence for holy fire do not carry the meaning that violence must be

performed in holy fire or for the holy fire. As violence is popular, it is committed in routine-say daily. It is liked and accepted by everybody, as such no one requires instructions for committing it. One may say that a woman should be copulated during her menstruation period, residue of holy fire should be consumed with devotion are the instructions there. We do accept it. It is true. Such has been preached. But these are not the instructions for the first initiation in that activity. To be precise, these instructions are not carrying the meaning that one who had yet not acted in that activity should begin to do so. But it is for regulating and restricting those Kshatriyas (Cast of warrios) who are with Rajas and Tamas nature and as such were attached more to the sensual pleasures and violence. Therefore the people with Satvic nature are required to abstain from violence to achieve salvation. This is the hidden teaching of that Shloka.

In interpretation of this, Shloka the scholars of the Vedas have opined that the word 'Ajen' and other words in that connection are meant for paddy, and should not be taken as 'Goat'. As Per Dhananjay Kosh (a Sanskrit dictionary) 'Aja' means three year - stale paddy. In Mahabharata, the great hermit has said to the Gods, "Vedic Shruti says to use paddy in sacrifice for holy fire, as such Aja should be offered as sacrifice for holy fire. No goat should be sacrificed. Oh Gods! The performance involving killing of any animal is not suitable and proper for a religious-minded person." Vayu and Matsya Purans (scriptures) say, "Oh Great amongst the Gods! The holy fires, which are violence- free and are performed with sacrifice of three-

year-old paddy, are the best. (oldness of paddy makes it useless for seeding)". In Anushasan Parva of Mahabharat, Bhishma had said, "It is heard that in ancient times people were sacrificing animals made of rice and were getting heaven by such a sacrifice.

Some people are Rajas and Tamas natured. Their vision is not clear and the intellect is blunt due to over involvement in worldly action. Such people know nothing about the intention of God. As said before, they are bound to become habituated to violence, and being ignorant of the real meaning of my saying, continue their involvement in violent acts. Such people, when performing holy fire, do not require any suggestion or insistence for performing holy fire. Such wicked people, with an intention to practise violence perform holy fire by sacrificing animals for their personal happiness and worship Gods of dead ancestors and rulers of ghosts. Narad Pancharatra says, "Godly Shrutis advise us to be like a mother for the well being of everybody. It never says to act against any body. Shastras (holy scriptures) which preach violence are not at all Shastras. Why? Because violence generates the cycle of wickedness creating miseries. Hidden secrets of Shrutis are known only to God, who is the soul of the universe. No other learned scholar knows about it. Such God had already said that "Know all living bodies like your own self." How, then can such a God, advise violence? And why? Acts of violence which have been shown are for getting gradually free from the acts of violence. Therefore, know all the living bodies as your own self, do not consider others as different from you. Satpurusha (religious minded

pious souls) know this by their association with holy saints and devotees in the sect. And as such, they perform non-violent holy fires. It is said that those who follow the path of Satpurusha and perform holy fire non-violently attain the ultimate reality. Narad has said to ancient King Barhish, "Oh King! You are merciless ! See those hordes of thousands of animals killed by you in the holy fire. Remembering their revenge they are waiting for you with an intention to cut you in to pieces with the axe in their hands, as and when you go there on your death". Further, Narada had said "Oh King! The animals which were killed in the holy fire by merciless Puranj, were cutting him angrily into pieces on remambeeing their death.

By these means of banning violence in the form of sacrifice in the performance of holy fire for the Gods, ancestors, now ban same violence in the worship of honoring important guest; and which is being performed due to incomplete knowledge of the meaning of Shastras (sacred scriptures). ""Knowledgeable and learned guest should be honoured by offering big sacrifice and should be welcomed by offering seat, sumptuous food and sweet words etcetera. "In these words of Yagyavalkya too, meaning of the word 'big sacrifice' does not carry violence. As Vigyaneshwar has founded in his 'Mitakshara', it advocates non-violence towards animals. If a visitor with the said qualities of status arrives at ones place, then presenting the same to him one should pray that it is not being given away for killing it, but as a symbol of mutual love and attachment, that fits with the tradition wherein one says that all my belongings are your own. Moreover,

it is not possible to provide sacrifice for each and every person.

So called religious acts, which are criticized by people and are like hurdles in achieving heaven are not to be practised. Therefore violence should not be committed, but to welcome here means to respect them with soft words and offer them water for washing feet, to offer various ingredients for Poojan a seat to sit on. Sumptuous food, sweet words etc should be enough to please a visitor.

Lord Manu had said, leave all such acts, which are drawing one away from true religion. Also leave such religious acts, where there are chances of criticism by people and a risk to future happiness.'

Greatness of non-violence is preached in all the scriptures. In Mahabharat Bhishma says that non-violence is the main religious act among all the actions. Due to their liking for the violence people kill animals on the outer altar of holy fire. As such in the light of above, learned people should practise religion minutely. In all the religious acts and in all the living bodies, non-violence is the best. Mokshdharm says that no other religious act is better than non-violence towards living bodies.

This applies equally to the performance of holy fire to the ancestors and a manes. The great saint Parshar says that, "If one has deep faith, then absolute purity and cleanliness of self is enough to satisfy mane, but meat and flesh are not satisfying the manes. The person who kills the animal and offers flesh of that animal to the manes, is a big fool like the one who after burning sandal wood applies its burning charcoal on the body. Narada says to

Yudhishthira,"One who knows the elements of religion never offers meat in the food and water to the manes. Also do not consume it, because the emotional satisfaction derived on offering non-cultivated grains is not available in offering killed animals.The supreme religion for the person desiring real religion - true religious life - lies in rejection of violence by words and actions. In Vasudev Mahatmya of Skand Puran Shri Narayan says to Narad that people should not offer or eat meat in the rites of mane as the manes get real satisfaction on consuming non-cultivated grains, milk and ghee.

Non-violence has been supported by Patanjali in maxim of Mahavrat given in the Sadhana section of Yoga-Shastra, "Non-violence, truth, not-stealing properties of others, celibacy, and renunciation are religious acts. And these acts can not be curtailed or divided by castes, class, place and time. These are the highest vows. He says that no living body should be maligned by any means at any time and this is called non-violence. Critics also explain the meaning of three-word species, place and time. To kill fishes only, but nothing other then the specie of fishes, is divided or curtailed by species factor. Vow of not killing at the religious places is curtailed by the factor of place-the violence curtailed by the factor of place. Not to kill on the fourteenth day of the fortnight or on holy days is called curtailment by the factor of time. Now one who has rejected violence, if says that I will commit violence for the sake of God and Brahmins then again it falls under time curtailment. Kshatriyas (warriors), killing in the battlefield are under this time-curtailment. One should perform non-

violence in total; leaving aside the option, such non-violence unaffected by time, place and species is called all prevailing great vow. The killing of human, whether in traditional terms or in Vedic rites-deserves absolute rejection. This is being explained in the next shloka.

Under no circumstances let any human being be killed, even for the sake of woman, wealth or political power. (13)

Do not kill any human being by traditional means or by Vedic means. It should be effaced even from the mind, as human life is rare to get. Human body is the means for attaining four great aims such as religion, wealth, fulfillment of worldly desires and salvation. As such destruction of human body destroys everything. Shrimad Bhagwat says, "Oh King ! This human body is the giver of the four great fruits of life. Therefore, Oh Brave one ! Destruction of it is like destroying everything. What are the major causes behind the killing of human beings ? First is woman. One, who is attracted to a woman, should not kill any human being to get that woman. As per the words used in this Shloka of Shikshapatri, woman and wealth both have to be considered for the meaning. No human killing should be committed to acquire wealth, property or kingdom. Brihaspati had described killing of human being, stealing of other's wife and other two cruelties as four major acts. Killing even a most sinful person, has been treated as a major act-and for such major act, punishment has to be prescribed by the king. Atonement has been appreciated

in essence, in the case of killing any one from all eighteen castes of human beings. Therefore, leave human killing by all means. A killer of human being is cosigned to the miseries of hell and never given birth as human being, that is what Manusmriti says in regard to human killing. In short, a killer of human beings always faces miseries.

None shall in a fit of anger or in repentance of commission of some sinful act, ever commit suicide by taking poison or strangulation etcetera, even in a place of pilgrimage.(14)

Violence - killing of others and killing one's own self Killing of others has been prohibited in previous Shloka. Now here, this Shlok prohibits another type-killing of own self. Self-assassination should not be committed even with the idea that such act at holy places like Prayag consigns one to heaven. Brahmin should not commit suicide even with an intention to achieve greatest reward like heaven. Shastras (scriptures) have said about the rewards on jumping into water or abstaining from food and water, even then, one should not act so, one should not commit suicide. Shrutis (ancient scripture) have said about protecting the body by all the means. As per Mitakshara treatise, Shrutis have said that one who desires for heaven should not invite death at an immature time at an immature age; and objected intellectually against self killing. And all my followers, who are fully capable of getting ultimate reward of their life as per their desire, as such, they should not leave their body, which is the most powerful instrument for the

devotion of God. They should not kill them selves for mere temptation of heaven. God himself had said in Shrimad Bhagwat, "Ultimate salvation can be attained by action, penance, knowledge of God, detachment, Yoga, donation, religion and rest other means, but my devotee gets the same very easily through my devotion and if he desires for heaven or my own divine abode, that too he can get very easily." Moreover, at the holy Shrines, simple desire or wish with hearty remembrance of name of God is enough for the fulfilment of the same. One cannot get it by sacrifice of own body. Brahmpuran says, "One who is meditating in the lotus feet of Lord Vishnu and concentrating his mind in Lord Vishnu, if leaves his body in the holy place of Prayag, gets the desired fruit of his submission. One should therefore, remember God till the body cooperates. Shukdevji says in Shrimad Bhagwat, "Remembrance of Shri Hari is enough for a relief from all the calamities."

Mitakshara treatise says, "Those who are weak for performance of religion, extremely old and without detachment and those who are not entitled for Sanyas, and those who are in the Vanprasth (third) phase of life are allowed to enter in fire, but in Kaliyuga (the age of Kali) it is not permitted. Kalnirnaya Deepika (a religious treatise) says, "Killing cow, killing human being in a holy fire, killing horse in holy fire, drinking wine, remarriage of a woman, Sanyasth, celibacy forever, giving away larger part of property to eldest brother, killing animal to serve meat to the guests and God etc., producing heir in brothers wife with a permission from the parents and entering into Vanprasth (third) stage of life are prohibited in Kaliyug.

Herein, a doubt may be raised that a person who is suffering from an incurable disease or one who is very old should give away his ownself in fire, water or Himalaya Mountains - this is what the Purans prescribe. Therefore, the old people deserve giving away their bodies. On the other hand, you are talking about Vanprastha (third stage) only. Why so ? What does they say in reply? Listen, Vigyaneshwara and Devyagnika etcetera say for the both i.e. very old people and Vanprastha, but in Kaliyug it is not allowed. The practise, which is not allowed in Kaliyug and as listed by Kalmadhava and Prithvichandra includes falling from the mountain, entering into fire, death of the old person etc. Mokshdharm also says that with the change in the age, the religious practices also change. This means that the religious practice is quite different in different ages: Satya Yuga, Dwaparyuga Treata Yuga and now for the Kaliyuga. With this in mind, in the Atonement Chapter, Rishi Yagyavalkya says, "for the sins for which no atonement has been prescribed, the decision in regard to appropriate atonement should be made in the light of place, time, age, strength and the gravity of the sin".

Here, the word 'also' suffixed to the name of Yagyavalkya. This means that, if in some rare cases by chance a great sin has been committed, then in that case, giving away of own body may be accepted as an appropriate atonement. Angira Muni also says so. - One who commits a great sin knowingly, cannot escape from that sin unless and until he jumps to death from a high mountain or burns himself in the high flames of fire, though, the atonements as such have been restricted in

Kaliyuga. About this and for the drawbacks of death, says Bhatt Kamalakar in his Nirnaysindhu, 'The atonement of getting death in the holy Shrine of Kashi differs in each of the Ages'.

By banning such suicidal acts, which have been prescribed by the scriptures, now, in the same Shlok he prohibits all such violence in toto. Due to anger emerging out of harsh and heart-pinching words from evil people and relatives, if one is tempted to commit suicide by hanging his ownself, one should not do so. The shloka contains the word 'adi' - meaning etcetera. The critic here, desires to say that etcetera contains all other means of committing suicide - such as to jump in a well and so on. As suicide is a great sin, nobody should commit it. Suicide destroys all the means of gainful efforts. Dharmshastra confirms that death by such act is sinful and hellish for them who leave their body by giving away intake of food, by consuming poison, by jumping into fire, by inflicting self injuries by weapons, by strangulation, by drowning own self in deep waters, by jumping from a mountain peak or by jumping from a tall tree. Here it is meant to say that under all these and other circumstances, suicide should not be committed. It means that due to some misfortune and at some time if some relative acts badly or one acts against his own personal religion, place or caste lineage, even in cirumstances as these, one should not commit suicide. Herein too, The meaning covers acts like suicide by consuming poison or by strangulation. In case of the acts pertaining to natural sins too suicide itself consigns one to hell. Therefore in the case of sinful acts, the atonement

should be performed according to place, time, age, life-stage and personal capacity and in accordance to Dharmshastra. This only is just and relevant. The intention behind this is to prohibit suicide. Prohibiting violence on others and also on ones own self, Now in the following Shlok it prohibits eating of meat in any form.

Flesh and meat shall never be taken, even though they may be remains of sacrifice; nor liquor of any kind be ever drunk, not even that which has been offered to the deities. (15)

My followers are Vaishnava and are on way to Moksh-Salvation, as such, they should not consume meat. Holy fires-Yagyas with violence or killings-have been prohibited, eventhough the repeatation of the prohibition in consuming meat has a genuine cause. Sometimes in the changed places, in the holy fires or in the offerings to manes violence may be practised by others but the remains of such meaty sacrifice too are not to be consumed. Eating of such meat from the sacrifice is prohibited. Similarly Aitareya Brahman of Rig Veda (Ancient Hindu Scripture) says "Those reproductive animals are not proper for a kill therefore the flesh of those animals should not be consumed." Shatpath Brahman of Yajurveda says that: Those animals are not to be eaten as they destroy the intellect. Moreover, the flesh of those animals is not harmless. In Anushasan Parva of Mahabharata it is said "Oh King ! Flesh is not harmfree at all. Word 'Api' meaning 'even', has been used there, as the flesh without any process

is hardly available. Here, the word and its meaning are very important. 'Sarvatha' means by all the means - totally - wholly, absolutely in all the circumstances. Whether due to own wish or just to enjoy the taste or to respect it as a remain of the sacrifice or as a respect to the order from the Guru-but meat should not be eaten in any of these circumstances. One should not taste meat. Meat is produced by killing animals, therefore the eater of the meat is accounted as a killer of the animal. Manu Maharaj says: "One who gives permission to kill the animal, one who separates different parts of such a killed animal, one who kills the animal, one who sells such meat, one who purcheses such meat, one who cooks such meat, one who brings such meat and one who eats the meat are the killers of the animal. Meat can not be produced without killing an animal. And the act of killing the animal does not give heaven for such act. Therefore, meat should not be consumed. Sanskrit word 'Maansah' is divisible in to two distinct words, Maan + Sah together means: what you are eating now, will eat you in the other birth. This is what learned people have said about the fleshy attribute of flesh. Further, it is said that one who performs one hundred holy fires (Ashwamedh Yagya) and one who does not eat meat, both of them earn equal reward of their action. Kurmapurana (scripture) says, "God has created caste system and non violent holy fire in Treta Yuga". In the Chapter of Dan Dharma Shri Bhishma says, "Oh Yudhishthira ! One, who with a vow performs holy fire of Ashwamedh every month and one, who abstains from meat and wine, both of these are equal in their acts. Saptarishis,

Valkhilya Rishis and Maricha etcetera Rishis also praise and favour Pure vegetarians. The person, who first by mind, thereafter by speech and at last by action if gives away the eating of meat, attains emancipation. Meat is not produced of grass, wood or stone but is produced by killing animals- therefore there is sin in eating meat. Earlier, Saptarishis asked king Uparichar Vasu of Chedi-State about the acceptability of meat as a food - and fell down on the earth, when the king wrongly said that meat is eatable and non-eatable both. Again when the Rishis repeated the same question to him, king sunk deeper into the earth on repeating the same answer.

In Mokshadharma, Saint Bhrigu says, one who has abstained from eating meat should not eat sacrificed or non-sacrificed meat; he should not eat the meat left over in an honour of manes. Chaturdhar Nilkanth also defines in the same way. Therefore, the religion where ever includes the act of violence there in too the non-violence stands as the best. Shrutis advocate eating left over meat of the holy fire, but it is not an act of necessary performance. That is just to curtail the common tendency of liking meat eating and to limit it to the holy offerings of sacred fire. It narrows the consumption from daily routine to a sacred festival. This is what devotees are required to learn from it.

Geeta also says, sacred left over of holy fires if eaten with respect, removes sins of the saints. And the sinners who consume it just for nourishment of their bodies are consuming sins. These words are from God, but are not in connection with eating meat. These are about the grains grown on a rain by the Gods and cooked and offered as

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food after a due performance of Vaishwadeva. It is about eating such eatables. Similarly in the treatise by Shridhar, it is said that, one who consumes leftover food of Vaishwadev etcetera five holy-fires, becomes free from 'Panchasoona'-five sins namely pulverizer, flour wheels, stove, water stand and brooms, as per Manusmriti. These five are connected with householders and deprive one of heavenly abode. 'Suna' (a Sanskrit word) means a place of violence or killing. Also the word 'Suna' is used for 'daughter' too, This is what Madini treatise establishes. There is Shruti "Yagya is Vishnu"-means holy fire itself is God. It means, one who eats from the offering to Lord Vishnu becomes free from all sins.

Some one may say that it is not sinful to consume meat when life is in peril, or eating of meat after worshiping Gods and manes, as it is supported by Yagyavalkya Smriti. Then why does it become sinful ? To remove this doubt, we draw the attention to Moksha Dharm in Anushasan Parva of Mahabharat. The dectates in it object to this act. And the Smriti says so by keeping in view those who are with Rajas and Tamas nature and are generally tempted to eat meat everyday, as such, Smritis dictate, so just for the curtailment of their temptation and consumption, and reducing the temptation and habit to the limited days of those festivals. Killing animals for a sacrifice to Gods or manes has been prohibited in Kaliyug, and this has been mentioned in previous reference of Deepika. To kill animals for Madhupark, to leave your seed in your elder brother's wife, to offer meat in rituals for mane and to accept Vanprasth have been prohibited during the Kaliyug

by the scripture of Brihadanaradiya Puran and Nirnaya Sindhu. Therefore, it becomes clear that, one should not consume meat. In light of this and also to eliminate remotest possibility of violence and eating flesh, Dharmopdesha prohibits eating food which has been prepared out of green and shelled beans by cooking it in earthen pots. It says that, peas and beans with their shells, if cooked in an earthen pot with lid on and then if served, should not be consumed by the people. Though roasted within the pot on the fire, it has the possibility of containing tiny insects and killing of the same. Green gram means those pod-bearing products-peas, beans etcetera cooked as a whole. Those beans contain tiny insects within their bean bodies; as such, to consume such beans is an act of violence. Such roasted food contains dead bodies of killed insects-which are not visible at first sight. To eat such food is violence. Eating such food is like eating meat. As such it is a sinful act. and sinful acts always encourage devilish feelings and desires. Killers, drunkards and meat eaters have been identified as asura - demons - by Parashara.

Offerings to God, means treating Goddess Kali and Bhairav as personal Gods and the food offered to them as a part of the worship. If in such form of residue of holy offering, the things are in the form of wines and alcohol, those should not be consumed as holy offerings; They are not even to be smelled. As per Bhagwan Manu wine is nothing but excreta of grain-and therefore it is unholy and sinful. Therefore the community of Brahmin, Kshatriya and Vaishyas should not consume wine. Wine is of three different categories, namely Gandi, Madhavi and Paishti;

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all three are wines; therefore no Brahmin, Kshatriya or Vaishya should consume it. Alcohol is of eleven different categories, made from pineaple, grapes, dates, barries, toddy fruits, sugar cane, honey, wild tree leaves, Ritha, coconut and light concentration of wine made from jaggery liquid and some wild flowers and Aanvala. Wine-though in eleven different types is basically uniform in its effects. And alcohol of all twelve types is most sinful and damaging. That is what Pulasya Muni had said about it. To drink alcohol is greatest sin. Manu says, killing a Brahmin, drinking wine, commit theft and copulate with wife of guru (teacher) are great sins and major atonement has been prescribed by Dharmshastra for removal of these sins. Pracheta Muni says that one who has drunk alcohol or has copulated with the guru's (teacher's) wife should wear skin of trees and should undergo atonement-penance for twelve years. Mansmriti says that atonement should be performed in case of drinking unknowingly the water mixed with alcohol. If one from the three upper castes drinks the water unknowingly touched by alcohol, urine or excreta, he has to undergo Samskars (means purification rites like holy thread etc.) Such Samskar and its procedures may be referred with Samskar Mayukh. Herein word alcohol includes wine and beer as all these have equal effects. This is what Vashishta has said.

In Sautramani holy glasses of alcohol have been permitted, but just for inhaling the flavour and not for drinking alcohol; but at other places(other then holy fire of Sautramani) it is not even permitted to smell it. Brihad Vishnu Smriti says that to harass Brahmin, to inhale non-

inhalable objects (tobacco etc.) and alcohol, to play treachery with guru, to cheat, and intercourse with animal or man brings fall of the race. Alcohol is prohibited even at Sautramani during this Kaliyuga. The acts to be given a way as per Aditya Puran during Kaliyug are: producing child in a widow woman by encouraging the younger brother of her dead husband, to arrange marriage of a Brahmin with a girl of an other caste, to opt for giving away body and life in the icy mountains of Himalaya, to kill animals in Gosav-holy fire, to drink wine in Sautramani holy fire, to kill animals for blessings or for the guests or for the manes, to accept one as a child who is neither an own child nor an adopted one and to practise Vanprastha or Sanyastha stage. If alcohol has been consumed knowingly at some time, there is atonement for the same in Prayashchit Mayukh of Brihaspati. If a Brahmin consumes alcohol due to some carelessness, he should perform atonement by Atikrachha Vratta and the king should give him Samskars. One who is performing Samskars on the Brahmin should offer Brahm-Bhojan on that event.

Though they have been addressed with two names wine and alcohol both have same meaning even. These both have been distinguished by Mitakshara treatise and have been prohibited for Brahmins, where as prohibited wine only for Kshatriya (warriors community) and Vaishya (caste in trading). There are descriptions in puranas of Kshatriyas drinking wine but that does not mean that they have been ordered to consume wine. Wise people should not consume it, as it is sinful to do so. Vidurniti says,"King should get

free from seven sinful acts inclusive of drinking wine. "The sinful act, by which Ishwar a even can not save oneself from the destruction , are as follows:the company of women, gamble of dice, hunting, drinking wine, harsh words, severe punishment, malpractises for acquiring wealth. Manu had described drinking wine as a most sinful act amongst the eighteen malpractises. Those eighteen malpractises are hunting, gambling, day sleeping, discussions with women, reactions of wine consumption, musical instruments, dancing and loitering are in a group of the ten acts, promoting covetousness; plus back biting, reckless courage, betrayal, envy, jealousy, black mail for extorting money, harsh words and roughness these eight are a group generating anger. Consuming wine, gamble of dice, company of women and hunting are very painful in generating desire of happiness. And severe punishment, abusing, malpractice for money these three are painful in generating anger. The bad habits mentioned by Yagyavalkya Muni and indirect sins described like slaughter of cow etcetera include the making machines for killing (gun etc). Vigyannath defines it further and says that there are eighteen malpractises, inclusive of hunting and atonement for each should continue for three months and should be as per Mitakshara. In no circumstances, intake of wine is desirable for a Kshatriya. While it is treated as malpractice in other ages, it is absolutely prohibited in Kaliyug. Brahmpuran says, Naramedha, Ashwamedha and wine should be given away in absolute by Brahmins during Kaliyug- Parashar says even the light touch of wine consigns one to hell. Brahmin Kshatriya and

Vaishyas, if they touch wine, suffer tortures of hell till final destruction of cosmos. Bhagwan Manu suggests atonement for the same, if touched by lower part of the body below the navel, then one should perform atonement by total bath, if by navel then fast for one whole night and if by the upper part of the body (above the navel) one should fast for three consecutive nights. To drink water from a utensil used for wine, attracts drawback and sin as per Harit Muni- and further he suggests that such person should undergo twelve day atonement by drinking water boiled with Brahmi. Wine has been prohibited for all those who are not wearing holy threads - and innocent girls who are absolutely pure and have not been attracted to any person.

As per Smritis, there is no prescription of atonement for children without sacred threads. Gautam Rishi also says that, prior to the ceremony of sacred threads, one can move, talk and eat as per his own free will and wish. Then in circumstances as such, how does drinking wine become sinful for such a child? Then in explanation and removal of that doubt, listen to this : Bhagwan Bhaskar says that Gautam and other Smritis are for matters other than consumption of the wine. Mitakshara treatise while discussing Jatukarnya Smriti mentions that if a child, without sacred threads, consumes wine, then in atonement of that sin the father, mother and brother of that child should perform three Kruchha Chandrayan Vratt. Gautam's words are not in relation to wine but are about stale food. In fact, all those restrictions are against ones deep attachment to drinking wine. But, what is wrong if such wine is a Prasad from God? For such doubts he says that

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Gods are Satviks, humans are Rajasi and demons are Tamasi by nature. Everybody knows this. In light of this, it is not proper to offer wine to such Satvik Gods-, as wine is the offering for devils. In support of this, Bhagwat says that devils and demons made Prahlad-the best amongst the demons- the calf, and milked wine in steel utensil. Thereafter, they accepted lotus eyed Varuni-a beautiful and Goddess like girl- with the due permission from Vishnu. Manu also says, Brahmin should not take alcohol, wine and meat which are like food for the demons, even as a part of holy offering from the Gods. This is a prohibited sacrifice to God too. In Mokshdharm of Mahabharat it is said that the act of eating meat is not appreciable even on pretext of trees, holy fire or Yush. Wine, fish, alcohol, beans and rice in oil are the things sponsored by cunning people. It is not imagined in Vedas. It has been created just for temptation, respect, greed and taste. Brahmins know only Vishnu in holy fire and Lord Vishnu is always worshipped with wheat and sweet milk. Trees required for holy fire have been imagined by Vedas. The grain, which is produced in the month of Kartik and then purified by pious people, only that grain is proper to offer to God.

This is why there is a principle that wine and alcohol which have been offered to God, should not be consumed. Therefore it is desirable to give away violence of all sort, and this is the proper meaning of this Shloka. By prohibiting violence on animals of all types, restricts cutting any part of such an animal.

None shall mutilate any part of one's own body or

that of others out of anger or by means of a weapon etc. even if any improper act is committed by oneself or by others.(16)

Due to company of evil people and with full knowledge of the action, if one has committed any act against the religion or social norms, acts such as:to touch wife of others etc, or others if commit such act, in such circumstances one's ownself or others should under go the atonement as per personal capacity but in no case should one cut, by weapons like a dagger, knife or razor, organs such as nose, ear, penis etc of any human being, animal or bird. To cut any organ of one's own or of others is neither an atonement nor a remedy to remove the sin. Cutting of an organ is an objectionable cruelty.

God is not pleased by such acts of cutting organs and one who commits such act roams between earth and hell. This is the essence of this. Shrimad Bhagwat says, God is pleased on the acts of kindness. It says, "Entities like God are pleased only on showing kindness towards all living beings. Hearts filled with desires and in the grip of such ills can not offer worship to please God; and Bhagwat says to set aside all devilish desires and to shower kindness on all living beings. Be friendly to every being and God will be pleased with you.

Further, it is said in the Bhagwat, "Oh gentlemen! God pleases to a kindhearted person. And if God is pleased to one, I omnipresent God, shower my pleasure on one who has pleased God.''Bhagwat says that Supreme God is pleased with those who show kindness towards all living

beings and keeps them happy. This Shloka of Shikshapatri prohibits even uttering word's like "I am cutting a part of my body" or "I cut his organ" etc. Skanda Purana says that we should not speak such words which give pain to the listener. Due to the anger rose on the exchange of bitter words, one should not cut his own body or the body of others- even under the support of scriptural instruction justifying such act. In fact, anger destroys all the Punyas. Donations, vows, obervance of religious restrictions, knowledge of God, meditation, holy fire and chanting of names of God etc what so ever earned earlier by a man through his good acts destroys spontaneously on his getting angry.

No stealing shall be resorted to even for religious purpose, neither fuel nor flower shall be taken except with the consent of the owner. (17)

None of my follower shall resort to stealing; not even for a religious cause. When it is prohibited even for religious cause the question does not arise of stealing for family or self. Stealing means to take away something directly or indirectly or by force. Core part of the teaching is - stolen material is not appropriate for religion. Religion should be practised by a clean earning from ones own profession. One who offers food, which is earned by justifiable means, to a well-learned Brahmin, becomes free from sins. Mokshadharma says that not stealing from others is the axiomatic religion. Dana Khanda of Yama Smriti says, "One who steals money from others and donates

thereafter to others, gets hell, and the reward of such devotion goes to the original owner of that wealth. Stealing by speech, body and mind is to be given away. One who does not steal by these three means is a true follower of Asteya (act of not stealing). Those who are not looking at the things left in the forest or in a lonely place and not allowing their mind to think of stealing it, they definitely attain heaven. This is what Shankara says in Bharata. Herein, the act of stealing is described in general, its details should be gathered from the Smritis constructed by the Rishis.

Kolis and Bhils etcetera which belong to tribals, they too are not justified for their act of stealing or robbing. Naradji had said in Shrimad Bhagwat, "Those who are of low and cross breed castes should leave stealing and other sinful acts and should engage them selves in other clean professions." Raj-Dharma says, "tribals and lower caste people should serve Acharyas, Gurus,Residents of Ashrams and the Kshatriyas (warriors) and by that they should earn livelihood. Therefore they are prohibited to indulge in stealing.

Fruits, flowers and even firewood if taken away without due permission from its owner, is called stealing or snatching away; therefore it is an act of theft. Acts in which there is no permission or no person to give a permission; all such acts are called stealing as per Smritis. Gautam Muni had prescribed the atonement for such acts. He says, one who takes away grass, firewood, flowers or fruits without seeking permission from the owner should be punished by axing off his hands.Vishnu Smriti also says, killing birds

and insects, food with alcohol, and the stealing fruits, flowers and firewood are called Malinikaran sins. Those sins are removable by performance of Taptakruchha Vrat. Jabal Muni says, one who had committeda sin of stealing water, fruits, roots, flowers, leaves, flavouring substance, earthen utensil and wine etc should in the first instance satisfy the owner and thereafter should confess his sin before a Brahmin and undergo Paadkrutchha Vratt.

As Shankh Muni had said, there is no fault of stealing in the acts of taking holy firewood for sacrifice and taking fodder for cows. Yagyavalkya smriti says, a Brahmin should take fodder, firewood and flowers, considering those as his own property. The exceptions listed by Manusmriti are as under: On his way, if a Brahmin, under some moral weakness grabs one or two sugar canes or raddish from a wayside field, this does not attract any punishment for such an act. Similarly, he is not punishable if he takes a handful of grain or pulses. If one does not get food for three conseative days, one should act as above. If there is no hope for food on the consequent fourth day, the person other than the caste of Brahmin can take grain, equivalent to the size of the breast of the horse from the wayside fields. In all such preachings, the intention is to insist for permission instead of stealing.

None of my followers, whether male or female, shall indulge in adultery, they shall neither practise gambling and similar vices, nor indulge in drinkng or inhale intoxicants such as Bhang, tobacco and snuff etc.(18)

About adultery : None, nobody, he may be a gent or a lady but no one from the followers of Shri Hari, shall indulge in adultery. Gents shall not indulge in adultery with other's wives. Ladies shall not indulge in adultery with other's husbands. Both have been prohibited. The act is equally sinful for both of them. Manu Smriti say, if a married woman commits adultery, she gets a bad name in society and suffers from sinful diseases by becoming a fox in the next birth. Moreover, the man who commits adultery has to undergo atonement. The woman who has committed adultery, with the husband of the other woman has to perform same atonement. Vidurji also says that the act of adultery destroys the rewards of all previous good acts. Stealing wealth of others, adultery with other's wife and breach of friendship are all corrosive factors against the doer. Anushasan Parva of Mahabharat says that these three sinful acts should be given away by mind, body and speech. It means that people from all castes should give away adultery with the wife of the other person (of any caste), because in this Loka, there is no sin greater than this, shortening the life of the sinner. Adultery with other's wife shortens the life of the sinner. The sinner suffers from agonies of hell for number of years equal to the number of hair possessed by the woman with whom he has copulated and that too in multiple of thousands. (A woman has 35 million hairs on her body). Not only that, he who looks at others wife with a sinful eye, becomes blind for a number of births. By mind, one who thinks sinfully about the wife of others, suffers the pains inflicted by the God of Death and becomes deadly-diseased forever. Shri Vasudev

Mahatmya also says, "do not see others wife with a sinful eye. Don't go near one's own wife on the days of religious festivals, on the day of the rites of the mane and in the days of Vratt. In Harit Smriti, the dialogue between Harit and Ambarish indicates that even a touch of the dress of the other's wife is sinful. If one, with carnal feeling, touches the dress of others wife, he earns the sin of killing a Brahmin, this is what Katyayan Muni has said. That person suffers in hell for a number of years equal to the number of the threads woven in the cloth of that woman and that too in multiple of hundred. Similarly it is prohibited to muse with the wife of the other person. Deval Muni also prohibits adultery with women. The woman who proceeds ahead sensuously towards other person, becomes donkey for seven births and suffers the pains of hell. She also gets serious diseases. Bhagwat also prescribes Tapta Surmi hell for committing adultery. The man who commits adultery with a woman, who is prohibited to him or a woman who commits adultery with a man, who is prohibited to her, are consigned to hell to undergo hellish punishment of punching with burning iron rods and embracing heated iron idol of the opposite sex. Therefore even by mind one should not commit the sin of adultery. This is sin of adultery in general. And the atonement for the sin of adultery with the wife of Guru (teacher) and adultery with one's own sister are extremely hard to perform. Similarly for a woman also it is a big sin if she commits adultery with Guru, disciple and with the persons of lower caste and breed. Therefore the woman who has committed adultery with the disciple, Guru, of who has killed her own husband and

who commits adultery with a drunkard should be left spontaneously.

Some sensuous people argue that the woman who has been purchased by paying money cannot be treated as others woman, therefore, there is nothing wrong in copulating with such a woman. In fact this is not correct or true. Such woman falls under the category of prohibited women, therefore there is a risk of greater sin. As per Mitakshara treatise, following are the prohibited women: A woman from untouchable castes, woman who copulates with anybody, prostitute, unmarried girl in menstruation, and the married woman of one's own clan. In all these five categories. Manu precribes atonement for copulation with such prohibited woman. One who commits adultery with such a woman shall live on alms for three years along with the constant chanting of holy names of God. Harit Muni prescribes a bit difficult atonement in the case of a Brahmin who commits such sin. Brahmin immediately descends on commitment of such sin. He falls from his high caste on coputation with such woman. There is no doubt in regard to this. Therefore it is intended, that everybody should keep himself away from all women except one who has been accepted as wife in front of fire and in the presence of a Brahmin.

Yagyavalkya Muni prohibits to cross even a shadow of the wife of others. The shadows of God, Brahmins, holy fire, scholar, Guru (teacher), king and urine, spit and water-residue of a bathing, should not be crossed. Angira Muni does not allow the entry of man between women. One should not stay inbetween fire and Brahmin, two Brahmins,

two fires, Lord Shiv and his bullock, teacher and his disciple, husband and wife, two women and also Lord Vishnu and his divine Garuda. Shankh Muni prescribes atonement for the same. One who enters between two brahmins, a Brahmin and fire, or a couple, or a cow and Brahmin should perform atonement of one Kruchh Vratt along Santpan.

Bad habits means such acts by performance of which one falls from the path of emancipation. Gambling etcetera are bad habits. Daksha says that women, gambling, hunting, drinking alcohol, dancing, songs, loitering, musical instruments, criticism and day-sleeping etc are ten bad habits of human beings. The list contains the word 'etc' at the end. Therefore, idiot talk, bad words, sitting at the places like joints and the water shade meant for the ladies, company of bad women, reading of non-religious and non-devotional books etcetera should also be given off. This is to be given away by all of his disciples.

One should not play gambling of dices, and should not be taken away by the wealth of others. That is what Kapil Muni says in Bharata. As per Yama Smriti, the dice-players, and the killers of animals and the killers of brother ultimately fall in the river Vaitarini, Manu had prohibited in Mitakshara the gamble of dice, as gambling uses cheating and lies to the maximum. There is a prescription of atonement for the players. It says: Nobody should play dices under any circumstances. King should find out those people who are involved in gamble of dices and they should be killed irrespective of their caste such as Shudra or Dwija. For other bad habits, Yagyavalkaya and

Brihadvishnu have prescribed atonements under cow slaughter etcetera sins and after sufficient calculation have prescribed three months of such atonement. Therefore, such bad habits deserve outright rejection by everybody. Bhang and Vijaya both are intoxicating substances like alcohol. Naradji had said that substances, which intoxicate should not be consumed, as those divert the one from the path of emancipation.

Except at Jagannathpuri, neither cooked food nor water, even if it remains from an offering to Lord Krishna shall be accepted, which are served by others who are not approved by age-old conventions to do so.(19)

Acceptable means, proper for eating; unacceptable means not proper for eating. Food that has been cooked by a person, from whom eating food is not proper - is not allowed; one who is prohibited by town, place, caste, clan or caste- procedures. The food cooked by such person; water from such a person; eatables and water which have been kept in the utensils of such a person; even the remains of the offerings kept in the utensil of such a person; all these have been prohited. Jagannathpuri, which is the holy place adorned by the holy presence of Lord Jagannath and which is situated in the region of Utkal, there in that place it is acceptable. The meaning in general indicates that one should neither eat nor drink anything from such a prohibited person, because such acts displace one from his own caste and clan chain. Vishnu Purana also says that,

killing animals in the town or in the forest and eating forbidden food make one descend from his own caste. Atonement for such a sin is to spend one month on barley.

Though there is no possibility of such a food, even then, why is there such restriction? In this Kaliyuga, there is remotest possibility of such an incident. Therefore, to protect his own followers against such danger Lord Shri Hari, therefore says specifically that though there may be the prasad of Shri Krishna amongst such eatables. By such mention, it is implied that there is nothing wrong in the food itself as it is the sacred prasad of Shri Krishna but it is not to be taken because consuming it from there, is a breach of the restriction laid down by personal religious rules pertaining to the distinctions between castes. The breach of such religious restriction amounts to the loss of caste-religion and as such consigns one to hell. God is pleased with the devotee on his observance of restrictions regarding caste- religion, as such, the devotion of a follower becomes fruitful. Therefore, Samvart Muni had said, 'Bhakti becomes successful by observance of the religion and the knowledge of God becomes successful on observance of religion. If someone, with a threat or fear, forces one to eat such food, in that case the king should punish such an evil person-that is what Vyavaharadhyay says. By consuming non-eatable food a Brahmin descends and becomes a sinner deserving high degree of punishment; a Kshtriya in that case deserves a medium degree of punishment, Vaishya deserves a common punishment; and a Shudra deserves half of the punishment. Half of the punishment means half of the first punishment.

Neither shall false accusation ever be made against anybody for serving ones own selfish ends, nor shall anybody be abused.(20)

One should not accuse anybody to get desired object or to fulfil ones' own intention. Nor should such accusation be made. Because the act as such is not a righteous act. This is what intended to be conveyed in this Shlok. Aditya Purana says, that the tears falling from the eyes of one who has been accused falsely, destroy the sons and animals belonging to the one who had levelled the false accusation against an innocent one. All the wise saints have prescribed different atonements for different sort of sins like slaying a Brahmin, drinking alcohol, theft, and adultery etcetera but there is no atonement prescribed for false accusation. But Yagyavalkya had said about it and Vigyaneshwar had interpreted it. As per him, one who accuses some one wrongly with the false accusations such as adultery, killing of Brahmin etc. earns sin for himself amounting to double of the sin of the original sinful act. One who disclose in public about secret sinful act, earns the sin of said sinful act. Not only that but the sins which are with the accused, get transferred to the one who is accusing. Never to speak bad-words or dirty language to fallen ones, because such act attracts the sin of the acts of harshness for others. Mahabharat also says that those who speak lies, back bite, use harsh language and speak limitlessly are consigned to the species of birds and wild animals.

Noone shall either indulge in slander of deities, place

of pilgrimage, Brahmins, chaste women or holy saints, vedas or listen to such.(21)

God, holy shrine, chaste women, devotees and Vedas should not be criticised. One should not listen to the criticism of those made by others. Purans too are included in these. One should not criticise these. It is also not proper to listen to the criticism made by others. Markandey Purana says, God, Veda, Brahmin, saint, holy place, great people, Guru, chaste women, performer of holy fire and penant should neither be criticised nor be fooled and if other uncivilized people are doing so, one should not listen to it. It is also prohibited to criticise common people. Nobody should be criticised or physically assaulted; as such, to criticise elder one becomes a serious sin though the act may be the first fault. Sumantu Smriti says that God, hermit, Brahmin, teacher, mother, father, king saint and virtuous woman should not be criticised and one who speaks dirty words, tongue of such a person should be pulled out and thrown into the fire. Skand Purana says that Shruti, Brahmin, God, king, penant and virtuous woman should not be criticised. And those who are with evil mind and criticise holy shrine and the idol of God up roots their own being and their lineage. The great hermit Yagyavalkya says: To criticise Veda is like killing a Brahmin, those who criticise them destroy their own knowledge and attract the sin of killing a friend or a Brahmin. Bharata says, one who criticises Guru, shortens his own life.

None shall eat an offering made to deities before

whom wine or meat is offered or goat and other animals are sacrificed.(22)

To the Gods. Such Gods and goddesses, who possess prominence of Rajas in their nature, and offered wine alcohol and meat to them in worship. That is the offering to those Gods. Those things are kept before them-and for that goat and other animals are sacrificed before them or for them. Animals include buffaloes and others too. The remains of offerings to such Gods should not be consumed. Do not eat such things in any circumstances. In Uttar Khand of Padma Puran, Shivaji says to Umiyaji, those who eat the remains of the offering to Yaksha, Pishach and Tamas-Gods are eating blood and puss. And Bhagwat says that leftover food should not be consumed, the food with meat should not be consumed, remains of offering to Goddess Chandi should not be consumed, the food brought by a woman during her menstruation period should not be consumed, the food brought by a forbidden woman should not be consumed and water should not be consumed by holding it in the bowl of the own palm.

Seeing a Shiva temple or such other temples while passing by them on one's own way, one shall bow down and reverent pay obeisance to them (23)

Now says about not ignoring any of the Gods. If the temples of Ganesha, Sun God, Shiva etcetera come on one's way, one should offer obeisance by bowing down. This is fot all the followers, and it is to be understood as universal.

After bowing down, one should see with respect the idols of God. To see with respect, itself is a form of bowing down. The act of not visiting the temple on one's way and not respecting the God there by bowing down to the idol invites furry of God. Vasishta Smriti says : One should bow down with respect from far on seeing an idol of God, a temple, an old person, a brahmin, a penant, a Guru, a Sanyasi and a virtuous woman, There is one prayer in Shrimad Bhagwat requesting God Hayagriva for saving us from the insult of God. It says, 'Oh Lord Hayagriva ! Save me from ignoring the God on my way.

None shall abandon one's own Dharma as ordained by one's own Varna and Ashrama. nor shall one practise a course or conduct prescribed for others or follow a faith wich is pretentious and fictitious. (24)

The religious acts pertaining to one's own caste is called varna Dharma of him. And the religious acts pertaining to one's own life-stage is called the Ashrama Dharma of him. Nobody including those who have fullest backing of the force of devotion and knowledge of God, should leave his own Varnashrama Dharma. One who abandons such religion, faces sufferings in this world and in other world after his death. Therefore, in the light of this reality, one should practise his own religion - his own Varnashrama Dharma. The Varnashrama Dharma is the principal instrument for mundane pleasures and emancipation at the end of life for everybody.

Bhrigu and other sages have said that the religion,

which has been practised by one with mind, speech, body and intelligence, consigns one to the Loka, which is free from sorrows. And one who practises it with selfless intelligence enjoys Salvation. Not only that, practice of such religion generates knowledge of God and devotion which ultimately relieves one from the cycle of birth and death; and on leaving such religion - Varnashram Dharma - devotion and knowledge too are up-rooted. Therefore one should not leave his Varnashram Dharma. This is preached by God Himself in Bhagwat to Uddhavaji. One who is in this Loka, if he follows his own Varnashram Dharma and is pious and sin free, then he gets knowledge of God and devotion of God with God's pleasure; and one who leaves his Varnashram Dharm consigns himself to the pains of the hell. Therefore, Akrura also says, 'One who leaves one's own Varnashram Dharma loses the aim of his life and falls in the depths of hell. Therefore, even in the adverse times, one should not leave his personal religion, not even to think of doing so, that is what Lord Manu says. May be, he faces pains in practising Varnashram Dharm, eventhough he should not think to attach mind to irreligious acts. Look at the destruction of sinful and anti-relgious people, and attach mind to the religion and religious practice; and don't follow the religion of others. The religion of others and practice of it means: Personal religion of a Kshatriya is a religion of others for a Brahmin and Brahmins are not supposed to practise that religion; similarly the religion of a Vaishya becomes so for a Kshatriya, religion of a Shudra becomes so for a Vaishya, religion of a recluse becomes so for a householder and the religion of householders becomes so

for a recluse. The meaning implied here is not to practise the religion of others. The religion of one's own though at first sight appeas worthless, but it is always better than the religion of other-which is not one's own. The death in practice of own religion is an emancipating death but the religion of others is always dangerous, that is what Lord Shri Krishna says to Arjuna. Manu also says that religion which has no quality but is of ones own is always good for practice by one, but the religion of others, though it may be practised very nicely, is not good at all for one, as one falls from his caste on taking refuge at the religion of others. Similarly an imaginary or hypocritical religion should not be practised. Shrimad Bhagwat says that Pashand (hypocrisy) means the one who possesses symbol (mark) of sin. Spelled as Pakhand (hypocrisy), the word if splitted into two, 'Paha' means religious limitations which act protect and 'Khanda' means to destroy, one who destroys the religious limitations which are protective to its practitioner. Means the religion which is against the Vedas. Hypocrite and imaginary religion shall not be practised, because both are the branches of Adharma. Bhagwat says that Vidharma (antireligion), Pardharma (religion of others), Abhas(illusion), Upama (comparison), and Chhala(treachery) these five are the branches of Adharm and one who knows the axiomatic religion, discards these forever.

None shall listen to the discourses on religious subjects from such persons whose teaching may lead one to deviation from the devotion to Lord Shri

Krishna or detraction from ones own Dharma. (25)

One, whose lectures on Puran etcetera scriptures, brings a devotee down from his nine folded devotion to God, such a one reader of the scriptures should be left immediately. This suggests the absence of devotion for Lord Shri Krishna and personal religion in that person, who gives lectures on Purans. Otherwise, this cannot happen on listening to lectures. One shall not listen to lectures on God from one who is away from devotion of Shri Krishna and his own personal religion; not to listen at all. There should be no room for any doubt in it. In Vaishnav Tantra of Hari Bhakti Vilas it is said that one who has no devotion for such God who is most desirable to be worshipped, and who has no respect for his Guru, should not be heard, Kurm purana says : Not to listen the words of those who are not respecting Vedas, and not abiding to Dharmshastra, Tantra and Brahmin's words. This is, therefore established that the core of the teaching here is to listen Krishna-Katha only from a true devotee of Lord Shri Krishna. Sanatkumar Samhita says, 'One who sticks to his personal religion, and is afraid of the sins, is devotee of Lord Vishnu, and such a true devotee has total hold on Indriyas, is truthful in life and had studied Purans in depth. He is the true lecturer for Purans.

One shall never utter the truth that shall expose oneself or others to undue risk or betrayal. One shall forsake the company of ungrateful persons; one shall not accept any gratification. (26)

Such truth, which creates violence or harms one's self or others, should not be spoken. The truth by which others are pained or which is painful to ones ownself, such truth should not be spoken. Leaving aside such things, one should always speak truth; should not speak lies. The truth, which acts against a speaker, a listener or others, is called here a harmful act. Shrimad Bhagwat says, 'What the well being is of one's own self and others? And what is to be gained by such religious act, which inflicts harm on one's ownself and others? One becomes angry on his own harm and by doing harm to others therefore, it is an irreligious action. Yajush Brahman says, it is a virtue to speak the truth and to speak lies is a vice. The brightness increases in a person who speaks the truth. It increases like a increasing brightness of a fire in which butter oil is being poured. Also such person realises the ultimate good of his own self. And one who speaks lies loses his brightness like that fire in which water is being poured; he also becomes a sinner. Therefore, speak always the truth. Shrimad Bhagwat says there is no bigger irreligious act than the act of speaking lies. Earth has said : "I can carry anybody and everybody excep the lies. Similarly, lies are non-religious acts, non-religious acts are Tamas. Tamas is the cause of pains. In Dan Dharma, Vyasji says: There is nothing wrong in speaking lies to save ones life and the lives of others, or for a Guru, or before a woman, and during ceremonies like marriages and funerals. Apad Dharma also says: Oh King! To speak a lie in a joke is not a lie. There is no sin in speaking lie before a woman, for a teacher(Guru) and for ones own livelihood. These five lies

are free from sins. Shrimad Bhagwat says: Do not speak lies everywhere. One, who acts so, is like a living dead body. Lies are not condemnable when they are spoken before a woman, or in a jocular way or in a marriage ceremony, or for the sake of ones livelihood, or for saving life, or for the sake of a cow and if spoken for protection of a Brahmin. Moksh Dharma says: speak such language, which is truthful, non-violent, non-blaming, non-cunning, non-harsh and free from backbiting, Never speak words, which are harsh, pinching or violent. Narad had listed the attributes of a truthful word: The word of truth always makes good of others. The Knowledge of truth is very difficult to attain. The word, which brings maximum good to all the living beings and the earth, is a truthful word. Ling Purana also says: The speech, which is founded on real seeing, listening, assuming personally, and experiencing personally; but when spoken of it should not harm anybody- such words are truthful words.

Ungrateful means a person who harms the favour of others by his meaningless talk. One should leave the company of such a person who forgets the favours done and disapproves the same by harsh words and damaging acts. Ungrateful Person is the biggest sinner. Therefore, he is a sinful Person. This is the core of the teaching here. Deval Rishi has said; One who kills a Brahmin, one who drinks alcohol, one who robs and one who commits adultery with his teachers wife, have been recommended for different types of atonements but there is no atonement prescribed for an ungrateful person. In Apada Dharma chapter of Mahabharat it is said in the narration of the

thankless: Oh sin free! Amongst those sinners who have been narrated before, the sinners of the acts of ungratefulness and the sinners of the acts of killing a friend are the most sinful people-the biggest sinners. The attributes of such ungrateful people have been described in Vidurniti:ungrateful people means those people who have been welcomed and have been favoured by their friends, but in reciprocation they have not become trustworthy to such welcoming and obliging good friends. Even meat eating birds do not accept the flesh of the dead body of such ungrateful people when they expire. Do not accompany such people in any circumstances. Even the slightest of contact with such ungrateful people makes one sinful. Mitakshara says: It is sinful to converse, to breathe, to touch, to walk along, to sit along, to dine with, to join them during holy fire, to study with and to marry such ungrateful people.

Do not accept gratification from any body. Do not accept bribe from anybody. Bribe means a favour, which is taken by a person who is eager and capable to do certain work and has threatened another (in privacy) with regard to this, to extract money in lieu of that proposed work. In Shabdarnav (a dictionary by that name) there are words Lanch, Lunch, Upadha and Utkoch equivalent to word bribe. Kashi Khanda says: Money froma bribe, a gambling, a brokerage and a sufferer should be rejected from a far distance. Virat Parva says: One who has been entrusted with powers should not take such money from others which may land him into jail or may hang him on the gallows. Neelkanth, while defining this portion of Virat Parva, has

defined the term 'money' here, as an amount of bribe. While listing the duties of a King, Rishi Yagyavalkya has said, 'One who lives on income of bribe should be punished by the king by taking away his money and banishment from the kingdom. Manu Smriti says: One who snatches away the money of others, by way of bribe should be punished in public with his supporters by beheading him.

None shall associate with those sinners, addicts, hypocrites, passionate and licentious people and persons engaged in deceitful practices.(27)

Thieves means those who are engaged in theft. Robbers mean those who snatch away ungiven money by force from the owners. Sinners means those who are engaged in sinful acts of killing animals, violence etc. Addicts mean those who are in the bad habit of hunting, gambling, day sleeping, etcetera from the eighteen bad habits listed by Maharaj Manu. It is also indirectly suggested that the company of those people should not be accepted, who consume onion, Bhang, Tamal and Majam etc intoxicants. In a similar way, it is prohibited to accept companionship or association with those people who propagate against Veda, who desire the women of others and who are cheaters. Markandey Purana says: wise people should not establish friendship with those people who act crazily, madly, rudely; who are lacking in celibacy and are stained with the acts of theft; should also not sit with those who are spending money profusely or are miserly or who have many enemies or are very cruel or are liar. One should not

extend friendship either to a very powerful or a pauper, one who is blamed by society; or one who has no trust in any body, or one who depends only on luck. The reason behind is the formation of friendship with such may bring such ills. Hans Geeta says: If a saint serves a sinner and a devotee serves a thief, than the serving person becomes same like the one who is being served by absorbing his bad qualities as a plain cloth absorbs colour. Aranyak Parva says: Intelligence of a person shrinks in the company of a fallen person, it remains at medium level on company of a average person and it reaches upper height (in an ascent) on company of virtuous people. In Vasudev Mahatmya of Skand Puran, it is said: One becomes like his companions therefore, one should leave the company of untrue scriptures and unholy people. He must live in the company of holy scriptures and virtuous people for an ascent in his life.

Manu Smriti has prescribed atonements against the company of such sinful people. One should undergo an atonement on company of such people who have been mentioned above and should get free from the sin.

As per Brihaspati, this company or the contact, which is to be left, is of nine different kinds: To stay in the same bed or seat, to take food in the same row, to eat cooked foods from the same utensil, to participate an Yagya (holy fire), to study in one's company, to establish marital relations, and to eat together- these are the nine types of prohibited acts. Vidurji had said: One who do not cross the ocean without reason, do not compromise with sinners, do not form relations with wife of others, and do not

indulge in vices like hypocrisy, theft, backbiting, and addiction becomes happy for ever. It is also implied that one should not form relations with a leper. Madhav Nidan had objected to the relations with such.

No contact shall be maintained with persons who, under the pretext of devotion or knowledge lead a life of sinfulness such as indulgence in pleasures of sex, comforts of wealth and the tastes of the palate.(28)

Devotion means devotion of Lord Shri Krishna. By taking support of the strength of devotion of Lord Shri Krishna, those who have now been tempted to the tastes of women, wealth and sumptuous foods; or say, have now become desirous to enjoy those three things; or are involved now in all those three vices, are not to be accompanied in any circumstances. God's name has immense power to destroy sins. Brahad Vishu Purana has said that the simple chanting of the name of God destroys all the sins of the devotee. By taking refuge in such devotion, one should not think that adultery committed twice or thrice with an other's wife is nothing, as compared to the powers of the name of God. Do not indulge in vice, with such logic because acts as such impose big sins of becoming defaulter of God. Padma Purana also says; One who becomes evil-minded with the support of God's name can not be redeemed even by Yama. Panch Ratra says: One who commitssins by showing the strength of God's name is a criminal.

Shrimad Bhagwad Geeta says; "Fire in the form of

knowledge, turns into ashes all the karmas. "The knowledge - the knowledge of God which is mentioned in this and in so many other sentences, should not divert one's mind towards indulgence in vicious acts under the false impression of being free from the effects of mundane actions. One should take extra precaution against such diversion and should leave the company of those who have been diverted under such impression. True knowledge is impossible in a person without detachment as such, they in fact do not have true knowledge; therefore, they are consigned to hell for their vices. This is core of the teaching. The greatest teacher and the possessor of absolute knowledge and active and relentless like a python in regard to all mundane acts, such Lord Dattatraya has said in Moksha Dharma : One who is with a rock steady mind and is firm in personal religion". Though the internal enemies like, carnal desires, anger and greed were under absolute control of Vashishtha etc Rishis, who had absolute realisation of the ultimate reality, but they were compelled to take birth in the species of birds simply due to their fall. This story in Markandey Purana says: Vishwamitra became a bird for the cause of Harishchandra (son of Trishanku) and had war for many years with Rishi Vishwamitra. Great grandfather Vashishtha Muni, was born through Urvashi as a son of Mitravarun, that is what Bhagwat says. Saubhari also says that the Punya accumulated for many years was destroyed on mere sight of the copulation of fishes in the water. Therefore, saints with absolute knowledge too, are required to follow the rules of religious acts for the welfare of the society with total detachment towards the reward of

such acts. Geeta says: Do not create any doubt in the reasoning of the ignorant people, but learned and knowledgeable people should control their senses and act as per the rules of religion. "Common people should follow the acts of great ones." "People will act according to a model life lived by the saints."Similarly, what is a bad act? Irreligious act does not consign one to the heavenly abode of God. Shruti also says: One who is engaged in sinful acts, one who is restless, one who is careless, and one who has impatient mind is not achieving heavenly abode of God; it is attained by the knowledge of God. One who has penance, celibacy and truth attains Brahmlok; those who indulge in falsehood and Maya are not attaining Brahmlok. Those are great amongst the knowers of Brahm who act as a soul, attach fully to soul and are always active.

None shall ever believe in such scriptures, which by spurious arguments refute and strike at the very root of the existence of Lord Krishna and His incarnations. (29)

Lord Krishna is the ultimate reality and the cause of all the causes, such Lord Krishna is Parabrahma. This has same meaning as contained in the sentence mentioned elsewhere in the following script. There are many incarnations of such Lord Shri Krishna, manifested as Rama etc., to protect axiomatic religion. Those scriptures nullify such Supreme God and his incarnations by treacherous arguments, such as: There is no Supreme God, if there is any Supreme God- it is not Krishna, and suppose if such Supreme God is Krishna- it is not ultimate reality;

and as such he evades the attribute or the qualities of God - means - he has no Godliness - and therefore he is beyond such attributes and qualities, as such he is Parabrahm and is formless. This, that and others are the ways to discard the almightiness of Lord Shri Krishna in those antireligious scriptures. Further, those scriptures say, "Parbrahm Shri Krishna has not incarnated himself and suppose if incarnated it is in the form of Maya". As such, those scriptures discard the theory of incarnation of God. First and foremost in such destructive scriptures, are the Charvaks. They identify this universe as Godless "This universe is not a creation of Brahm, it has no place in Brahm,Parbrahm-Supreme God has not created this universe and it has come into existence due to the contact between man and woman, as such it has no other objective except carnal desire. That is what Charvaks argue. Whereas Jains did not see the necessity of God in the universe and therefore they have said: "This universe is the product of an action and for that no God is required." Advocates of Samkhya theory are like brotherly enemies. The Universe, which inherits the nature of Prakriti and is a sole product of the activity of the Prakriti in the presence of Purush and is in the form of the products of different natural courses, does not require any Supreme God, that is what Samkhya proposes. There are others also following the same channel. Scriptures like these, which detract from the theory of God, should neither be read nor heard; one should not respect such scriptures; because, as per Yagyavalkya, it is sinful to read such scriptures: "To study anti-religious scriptures, to own mines and to all women are sinful acts and attracts

sin. "Vigyaneshwar has defined "Works of Charvaks are anti-religious scriptures". Kurma Purana says: Leave the words of those who do not accept Vedas as the cause and do not accept the authority of Dharmshastras. Tantras, Brahmins and God. Now, where Muni Kapil is a party, exists there some element of ultimate but it propagates Maya as the only cause of this universe and God is not considered in that. Therefore, it goes against the principles of Upanishads and as such it becomes non-respectable. Lord Badrayan has elaborately criticised that portion.

Now about the other type of arguments. If it is Sarveshwar then it is as Hirnyagarbha or Rudra. As they say: "First was Hiranyagarbha." "Prajapati underwent penance with a desire for children." "There was neither truth nor untruth, there was only Shiva. Hiranyagarbh was born of Maharshi Rudra, the dweller and presiding deity of cosmos." "Meditate only on the cause, meditate upon Almighty Lord Shambhu dwelling in the center of the space." Also(one who introduces Hiranyagarbha and Rudra as Almighty Supreme God) there are Shrutis like that, but they do not recognize Krishna as Supreme God. Those Shrutis, do not contain any argument in support of the supremacy of Lord Krishna. This principle has been accepted in the Pashupat scriptures, as such; those who are supporting Vedic principle should not respect above principle and the scriptures. Bhagwan Badrayan too had said, "Rejection of this, automatically rejects that principle" More details can be had from elsewhere. The greatness of Krishna Almighty - Shrinarayan-we find in Shruti and Smriti scriptures. For example: "One who is

worshipped by all four Vedas, ""In whom all the four Vedas dwell", "The Vedas whose words are respected everywhere- bow in front of him". "Among all the Vedas, I am the one worthy to be known."'Oh Bharatarshabha! Everywhere in the beginning, middle and end of the Veda, Ramayana and Bharat, "Vedas are about Narayan." "Only Narayan was existng, there was no Brahma, Mahadev, space or earth.""From bubble, emerged a Purush with three eyes and holding a trident""Divine God Narayan"."Then Purusha Narayan desired to evolve universe and heve evolving water became Narayana from Brahma it became Rudra from Narayan and dissolved himself into the same. "One who is master and God of everybody. " "Creator deity of this universe Brahma emerged from the lotus born from his navel." "From an unmanifested and static entity emerged Lord Mahesh." "One from whom the Rudra manifested, that is Lord Shri Krishna in human form.""One to whom was earlier born Lord Brahma and one who illuminates Vedas. "There emerged Brahma with four faces."

"That Prajapati emerged in Pushkarparn. Brahm of Pushkar created Brahma The best, firm, nectarine, steady and supportive abode named Vishnu is the abode of Sun." "Who is the greatest God?" "Of whom the death is scared?" "Who operates this universe?" That Brahmin said to them "Krishna is the Supreme God. Narayan is the Ultimate Reality, Narayan is the Supreme Evaluate, Narayan is the Supreme Light, and Narayan is the Supreme Soul - Paramatma. One who is the cause of your and my soul and the souls of other living bodies, can not be grasped by

- anybody. Brahma emerged from the cosmic egg and created this universe."Concentrated study of all the scriptures resulted in the essence that Narayan only is to be meditated upon. Almighty omnipresent Lord Vasudev only to be known by the Vedas. Vedas worship him with the admiration, one who know Vasudev is the knower of Vedas. All the Vedas, manes and Brahma who are residing in cosmos are all evolved by Vishnu that is what Vedic Shruti says. There is no other God greater than Narayan and there will not be any, this is the secret of the scriptures and the Vedas. Those who are desirous of knowing ultimate cause, for them there is only one ultimate reality, Mahayogi Harinarayan is the greatest. By raising both hands, truth and only truth is proclaimed, there is no other scripture beyond the Vedas and there is no other God beyond Lord Keshava. I am the cause of creation. I am the place and I am the ultimate dissolution, Oh Arjuna ! There is nothing beyond me. Krishna is the evolver and dissolver of the cosmos. This cosmos is created by Krishna." etc. etc.

More over in Anandvalli, "Under whose fear the air moves and the Sun rises," etc which indicate the ruler of universe, God of Gods, ultimate divine joy are for ever blissful Krishna. Like the word 'Narayan', the word 'Krishna' is from Yoga. Therefore, the words truth, soul stand in general for the expression 'Narayan'. 'Krishna' in the scriptures with it's universal reference. Therefore, prior to his manifestation at the house, his worship and meditation by word 'Krishna' is fully justified. In Prithucharita of Bhagwat it is said, "One, who was desirous of meditation of Krishna, performed the highest penance."

Ajamilopakhyan also says, "Listening to the envoys of Yama and Krishna. Ajamil said," "Bring those non-saintly souls here whose heads are not bowing to Krishna and are without devotion. By service of the one who has surrendered to Lord Krishna. Those who relish the sweetness of the lotus feet of Krishna, never fell in the evaluates of Maya". Bharatkhyan says, "Oh braveone! In this body of a deer, my soul still remembers the memories of the worship of Krishna." Prahlad charit says, "The one whose soul is bound by a rope in the form of Krishna does not become a slave of this mundane world. Who are with the vow of householders and in refuge of Krishna, do not have the sense of mine and yours. The story of ultimate reality and greatest Lord Krishna, in which it has been told about the killing of demons". Dhruvakhyan says, "Like this the son of Uttanpada, Dhruva the devout devotee of Krishna. One whose mind is concentrated solely in Lord Krishna." Puragjanopakhyan says, "He who was desirous of meditation of Krishna, went to Kulparvata." Yayati Charitra says, "Bhargavi gave away all her attachments as one leaves the state of dream and concentrating the mind on Krishna, she left this worldly body." Dev stuti also says "Oh Krishna! You swallowed our sparkling weapons and ornaments… To Krishna who is like swan, an abode in the form of body, supreme observer, universally famous, omnipresent..." Vyas-Narad dialogue contains: "Let there be nonstop reciting of episodes of Krishna. Oh Brahman! Like this one who has concentrated in Krishna." In Vaikunth Varna it is said, "Carnal desire was not affecting them as they were happy and devout devotees of Lord

Krishna, fully concentrated in Krishna."

Rudra Geeta says: "Worship Lord Krishna, who himself is religion, greatest amongst the great and sharply intelligent." In Vrutropakhyan: "Like this in that Great War, he had firm faith in Krishna." Prachetas Akhyan says: "With folded hands we bow our head to Vasudev Krishna who is like a husband to all sages." In Nimijanteya dialogue: "Like that, be friendly to all those whose soul dwell in Krishna." Therefore, "All Vedas bow at his feet." Vedas are for Narayan." "I am to be known by the Vedas." The scriptures in Smriti and Shruti in which omnipresence and glory of Krishna has been established in the Rudra etcetera Gods and by that had dejected the glory and omnipresence of Krishna. Such scriptures, as such, are not matching the principle of Vyas Muni and therefore should not be followed.

Now about the third type of arguments. This third angle of ultimate reality is the most fallen one amongst all the special theories, and therefore, it goes far ahead by not following the sense of Supreme God. It is whole, knowledge is it's only attribute, it is without limbs like hands-legs-body etc, as such it is abstract - formless. Supreme God which is called 'Krishna' is with divisions like controlled and controller by the way of practice, therefore, the scriptures too describe him with Brahm in real form, therefore, the Nirgun and Sagun theory which we hear in Shruti that lacks in here, for example" fruitless, actless, silent, beyond description, shapeless. Further"witness, conscious, absolutely free from the evolutes", "Nirgun" and "beyond knowledge, beyond hold,

beyond clans, beyond caste, beyond eyes-ears-limbs" "beyond speech touch and shape " and "omnipresent, all virile, bodiless, all solid, pure, pious", "Bodyless within the bodies", positioned in the statelessness", "Neither a Cosmic God nor with the signs of a Cosmic God". "All divine and shapeless being." "Runs without legs, holds without hands, witnesses without eyes, listens without ears." Smriti Scriptures describes: "You are without limbs self illuminiscent and capable to perform whole. "Nirgun and beyond reach". "Without form, color dimension etc." "Therefore it is beyond Supreme God and is the ultimate reality.

Lord Ramanujacharya has discarded this theory in detail and has reaffirmed the supremacy of Shri Krishna, Shri Ramanujacharya may be referred for more details. Therefore, the words rejecting the evolutes or the attributes in God, should be interpreted so with reference to those evolutes or the attributes which are earthly and are subjected to be discarded, and those words which are rejecting body or physical being should be treated with reference to the rejection of bodily elements evolved by Maya. By this, the existence of divine attributes and body in Krishna becomes fully agreeable. Shruti scriptures have confirmed the divine body and divine attributes in Krishna. For example: "In whom the sins have been destroyed and have no old age, death or sorrow. One who has no desire of eating or drinking, who is doer of truthful and is firm in truth." Further, "Who is all knower and has access everywhere. He possesses infinite power and knowledge, strength and action are his natural attributes, He witnesses

these Gods, He desired to manifest himself into many. He looked at and created living bodies," He wished to manifest himself into many." "He underwent penance, He created everything by penance," "He is all- knower, destroyer of destruction, adorned with divine attributes, and knower of everybody. He possesses the both known and unknown, birthfree birds Isha and Anisha. Wind blows due to his fear, sun rises due to his fear, and due to his fear runs the fire, moon and death." Such joy of ultimate which is beyond the reach of mind and speech, when attained by an enlightened soul, he becomes free from the fear of Maya and Kala." "He is the creator of tastes and becomes happy on getting the tastes. He becomes happy. One in company of such a wise Brahm, gets all his wishes fulfilled, The Sarvatma which resides within is the ruler of the men, One who conquers everybody, God of all and supreme amongst everybody, Supreme Lord of all Gods and divinity of all Gods and the Master of all the masters and beyond everything and God of all three worlds, I bow my head at your lotus feet. In past and future too God is not criticized. The master of primordial Purush and the master of the knower of the field and God of the attributes." "When he - the worth seeing Purusha. the doer with the brightness of Gold and the cause of Brahm looks at the man." "In beginning there was only a soul in the form of Purusha." "The Hiranmaya Purusha, whose moustache, hair and nails are of gold and face like a sunlike lotus and who had lotus like eyes, appears in the sun like form of within." "I know the Purusha who is great, suncoloured and is free from darkness." "The vibrations rose first in that electrifying

Purusha." "His soul marries his body." "The form of that Purusha is like multi colored cloth." "One who is accessible only with the purest mind and is with the body consisted of Vital air, brightness, righteousness, detachment like space and active like universe, all wishing, all fragrant and blissful happiness, all prevailing and beyond the reach of speech and fully detached Parabrahm." "Accessible only with concentrated intelligence and luminous with golden aura. "In that is the Hiranmaya Purush, nectarine and (spread) like mind."

Now the evidences from the Smriti scriptures: "Oh Maitrey! The word 'BHAGAWAT' is used for Parabrahm (the ultimate reality) who is the cause of all the causes, purest and greatest." 'Bha' means nourishment and protection, and Oh Muni! "Ga" means leader (Controller), giver (giver of the fruit of the actions) and the creator. All wealth, bravery, money, fame, knowledge and detachment - these six together - stand for wealth. Paramatma who is the soul of all living bodies, in him live all the living bodies, and in all living bodies lives Parmatma. That is the well defined meaning of "Va". "The knowledge, power strength, prosperity, virility and light are the meanings of word 'Bhagawat' when such are free from their unsupportable elements." "Oh Maitreya! That great word 'Bhagvan' is used for ultimate reality Vasudev, and not for anybody else." "Light, strength, prosperity, science, virility and power resides in him even though he is beyond all these." "Controller of the beyond and the within, such Supreme Lord is free conflicting attributes." "He is with all emancipating attributes." "He is God of all, all knower,

all seer, all powerful, and Parameshwar." "He is with all imaginable and unimaginable virtues, he has six attributes which are visible and many more within." "Oh giver of sons! As there are many jewels in the ocean, similarly that supreme soul has innumerable virtues." "Those who know about that ultimate reality say that: He has immense power of knowing all, satisfaction, infinity, liberty, consciousness and power." "The God who does not have sattva etcetera worldly evolutes but has the purity of the supreme level, let such ultimate reality be pleased on us." "Shastras - scriptures- which call him free from worldly evolutes and universal God, that Supreme God is absolutely free from lower and rejectable qualities." All the saints jointly even can not describe all the divine attributes of the Supreme God." The Gods, who for the about billions of years if describe to gather, they can not describe completely the divine attributes of God who is the son of Jishnu, Vishnu and Vasudev, and holds divine shell, divine wheel and divine sword. If one Brahmin gets the life span equal to that of Brahma and gets billions of mouths to speak with purest mind, even then he can not describe a smallest fraction of the divine attributes of Supreme God". "Oh Superior of God ! Be pleased on us." "Divine attributes are thy soul and to measure such divine attributes…" "I am free from evolutes of Maya, free from desire, friendly, loved one and the soul of every body. All virtues worship me. And equality, detachment etcetera non attributes also worship me."

"Oh Lord ! Truth, purity, kindness, forgiveness, sacrifice, satisfaction, simplicity, tranquility, restraint,

penance, equality, endurance, indifference, vedic study, knowledge, detachment, prosperity, bravery, light, strength, memory, freedom, expertise, aura, patience, tenderness, boldness, politeness, character, maturity, steadiness, faith, fame, respect, egolessness, and other good qualities for which others great ones are striving, those all virtuous attributes are residing within you and never get separated from your worthy self." "One who is with a body consisting of perfect and faultless divine attributes, holy soul, free from earthly body and earthly attributes and whose limbs, face and belly are of blissful joy." "The God, who himself is Paramatma, Vasudev and is with divine body." "Oh Paushkar ! One should seek the shelter of the one who is ever fulfilled, all similar, wholly dedicated, and has all the powers in his heart."

"The ultimate reality with the body of the sky" may imply formlessness. For removal of such doubt further explains that in the sky-Akash 'A' means from all the sides and 'Kash' means luminous. Together : luminous from all the sides. One whose body is of brightness and divinity, or as said in Antaryami Brahman: - The knower of all the living bodies. He has the body of divine light. This does not establish the 'formlessness'. Only common or ordinary attributes like isolation and spread have been considered in the concept of the body of the sky."

Now, another doubt, if such an entity is called Parbrahm with the form, then in that case attributes of place, location and regulation are implied, and no such things have been heard of, therefore It would imply limitation or the factor of Singling out on Brahm and would go against the Shrutis

supporting Brahm as infinite and limitless and will divert from the main path of Vedant. For this it is said : It is not so, the form of Parabrahm is consisted purely of knowledge and divine pleasure and such Parabrahm is residing or is attached to all the bodies by it's divine and godly power. And such Parabrahm who is in different places through it's extraordinary divinity, is residing or existing there for the divine joys of emancipated souls of those places, as such, there arises no contradiction, Shrutis also, say about the special places that: In that divine Brahmpur of the sky reside those souls." "That truth is the Brahmpur." "The Brahmlok, whose soul is sin free." "Be having like that he resides in the Brahmlok for the whole of his life and does not take birth again on this earth." "He who shines in the Akshar." "Beyond the darkness" "Residing in such Divine abode which is quite different than this action oriented earth." "That Paramatma only knows of this luminous universe in that Brahmdham." "The Lord who is sparkling in the Brahm with his Supremacy." "Absolutely pure and partless Brahm resides in golden Brahmlok." "His one step is in this Loka and rest three are in nectarous heaven." "Earlier, where there are worshipped Gods, there, he says about his glory and greatness." "As the skin leaves feet and belly, in similar way, the Samvedic consign the man to Brahmlok." "One for whom knowledge is the chariot driver and mind is the muzzle, attains the place of Vishnu-the destination." "Highly praised Lord Vishnu, in whose abode there are cows with heavy horns and whose abode shines with divinity."

Smriti also says, "The knower Brahm, who reaches

there, attains Brahm." "The abode which does not require luminosity from the sun or the moon and one never comes back after reaching that divine abode, such is my Paramdham." Those people with the knowledge of God and who are desirous to swim through the ultimate distance, never become sorrowful or fall back on getting Punyadham enjoyed by virtuous people." "Such virtuous people earn the place of Brahm in this Loka. Those who are rich in the wealth of fame, do not desire heaven and do not perform Yagya but perform non-violence to their maximum and follow the path of Sat". "Oh Lord ! Leave for your abode which is ageless, divine, limitless, unknowable through the pains of any kind, and knowable only by the scriptures and dwell there to manifest again in the own form to protect us:" "Oh Bharat ! Great penants, who are free from Tama and Moha never come back in this Loka after attaining that divine abode. Oh Yudhishthira ! Oh Maharaj ! That divine abode is firm and everlasting and therefore it is the soul of the Lords" "Oh Great One ! The divine abodes of the deities protecting regions on four sides, Venus, Jupiter, Vayu, Gods, Ashwinkumars and Rudras, sun and the Varun and other Gods are not great as the abode of Paramatma." One who is desirous of Brahmlok, by riding the chariot of Omkar and using his own mind as chariot driver, reaches the highest destination of Vishnu." By getting indestructible Brahmpur, I become happy like a King." "Showed his Loka beyond-Maya to the Gopas." "Those who remain on the path preached by me, reach my divine abode. Sanyasins reach your divine abode." "By over ruling ten or more virtuous evolutes, they reached that divine abode, luminous

and wonderful, known as Goloka, which was accessible to the single minded devotees. And oh saints ! There they saw the light appearing like billions of suns shining at a time." "The same place is called Vaikunth." "He will take to the abode of Vaikunth in the form of Gokul."

Further said, (after getting subtle form) what can the Gods of the universe do ? When the Kala who is beyond the Gods, can not do anything ?' "Where there is no Maya, what else can be there ?" and "there are the devotees worshipped by godly and demonic entities." "Maya, the animator of the universe, is not there." "In the sight of his divine abode there is no Maya." "Maya came shyly before him." "Like this the Brahm, who is the knowledge, the consolidated joy and, is aloof and beyond Maya, becomes free from the controversy of place and region and doubt in regard to the natural reign of Maya over place and region also gets removed. Because the control of Maya is on the place of Loka which can be attained by the fruits of Karma, but in the abode of God there is no control of Maya. This is what those sentences loudly proclaimed.

Parabrahm Krishna resides in the heart of all living bodies through his divine godly power. This is what Shruti says: "Like a tree, He is in the heaven but this universe is filled with Him." "The soul of everybody and in dwelling ruler of all living beings." "He is the God residing mysteriously in all living bodies, and is spread everywhere. 'He is the knower of the acts of everybody and he resides in all living bodies.' 'He is the inner soul of all living bodies, he is free from the sins and is fully divine, known as Narayana.' "Who resides in the souls on the earth

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illuminating that soul as knower and nectarine." Now Smritis, "Oh Gudakesh ! I am residing in all the bodies in the form of soul." "Like the beads held in a thread, this entire universe is within me." Entirely it is enveloped by my abstract form." "I am residing in the heart of everybody and the memory, knowledge and loss of memory are the different forms of mine." "Oh Arjuna ! God resides in every heart and activates everybody through the mechanism of Maya." "He is the soul of Lokas and the universal form because he is loss free." Therefore, that Parabrahm is endless and there is nothing better in richness of it. The different segments like universal God, souls, world have been imagined within Shri Krishna himself. Therefore, the scriptures, which try to establish that the supremacy of Lord Shri Krishna is not proper or not justified" should not be believed. Those scriptures should be ignored spontaneously. Now about the blemish on Lord Shri Krishna on establishing unity between soul and supreme soul. Those unifying theories should be rejected immediately, and the scriptures supporting such theories should be rejected without any hesitation, because the shrutis too support the distinction between soul and the supreme soul, "Two friendly birds live on the same tree, one eats fruits of that tree while another does not eat and shines fully with divinity." "On the same tree, one sinks him self in worldly temptations and becomes sad, but when one awakes from such state and looks at the Supreme Soul, gets free from the sorrows." "Known and unknown, these two unborn are soul and supreme soul-God." "Prakriti is perishable and Purush is nonperishable and such perishable

soul can not enter into God, but God is one." "God, who is the creator of Maya, creates this universe and through his Maya soul is enveloped in worldly bindings." "Know that Prakriti is Maya and Supreme God is the creator of Maya." "One who is immutable amongst the eternals is the consciousness of the conscious, fulfils the wishes of so many." "One who knows the Supreme Soul, who is universal God of past and future and is separate from the soul, never gets criticized by the others." "He is the cause, he is the supreme commander of the presiding deities of the senses, he is not created by anybody, nobody is above him." "Lord of Prakriti and the knower, and God of the virtues." "The Master of Universe and God of the Souls." "Soul is disunited from God." "Considering soul as separate and also as the inspirer if one feels associated, he attains the immortality." "Considering him as consumer consumable and inspirer." "Distinct in the uniqueness of Akshar." "The soul and God, indwellers of the body, the sublime, indweller of the sky of heart, enjoys the fruits of good acts. Brahmgyanis recognize both as separate like shade and light. And entrust such attributes in them, and householders too recognize the soul like that." "One who is well settled by the enlightened soul." "That Narayan resides by enveloping all exterior and interior." False knowledge is perishable, the knowledge is immortal but the God of them is separate from both of these." "That Supreme Soul is with divine power of God and is immortal, who by residing in the soul dwells in the soul, one who is not known the soul, His body is not the soul, and who controls the soul from within." "One who dwells in Akshar,

whose body is Akshar and who is not known by Akshar." "Knowers of Brahm are the knowers of beyond."

Smritis also say, "there are two types of Purushas in the Loka. Kshar and Akshar - perishable and non perishable, All Bhutas and living beings are perishable and unalterable, superior souls are nonperishable and the Supreme Soul is quite different and is known as Paramatma, who by entering in all the three worlds sustains them. It is beyond loss, it is God, therefore, I am separate from perishable and the superior than non-perishable Akshar, And therefore, Lokas and the Vedas know me as Purushottam.

Lord Badarayan had explained the difference between the soul and supreme soul in his dictums : "Soul has no alternative, There is lack of reproduction", therefore, "It has no body." "There is distinction in an act and the doer." "No, if you say communion is possible as there is destination." "Because it is distinct". "And that also is not a soul, because both the branches differ in that view." "There is unique difference, as such it is neither Prakriti nor the soul." "It exists and it also enjoys." "No, if proposed that there is mention of soul." "Soul is not possible." "Because there is difference of evolution and final rest." "It is in plenty because the difference has been indicated." Plentiness has been preached as Badarayan sees so. Moreover, those indications have not been indicated just due to the difference seen due to false-knowledge and misgivings. Because: "At that moment, the learned and the clean by the good deeds and free from the sins and from Maya gets the ultimate." "A learned one, who becomes free from the name and the appearances gets the divine

flame on achieving his own real form." "By taking refuge in this knowledge, and achieving Dharm like Me, they do not take birth on evolvement of the universe, do not diminish at the time of final rest and never suffer in odds." "Many of those who have given away their liking, fear, anger etc and have dissolved themselves in me, have become my followers and have become pure due to the penance of knowledge and have reached my psychic state." "One, near whom the only ever free souls can go, and it is said so." "It is emergence of Brahm." "Cleansed soul reaches Parabrahm. The light of its own form glows. New shape is not produced because the shrutis have said of the own form." "It is said that "The creation of universe in a state-free form can not be taken as an act," And "The Shruti of the state of the formlessness are non existent along the Shruti of evolution of universe." "Only due to the sign of evenness of use." "Like this, addressing the emancipated souls-who are free from the bonds of the false knowledge-these differences have been established.

Now about the theories repealing the incarnations. Dishonor those scriptures, which try to prove that there had been no incarnation of Supreme God and if there had been any, those were in the form of Maya. Shrutis too have advocated that Supreme Lord had incarnated himself by his own will and in his own form. "Though, not taking the birth, takes it if He desires and in different form." "Spiritually wise knows the causes behind it."

Smritis have said, "Oh Arjuna ! As and when religion diminishes and irreligion arises, then in such circumstances I create my self to protect saintly souls, to kill evil doers

and to establish true religion in all ages. Oh Arjun ! You and I had many births, and I know fully well about those births. But Oh Paramatapa ! You are not knowing about that."

"Oh King ! The greater form of Supreme God in which all the powers exist - is quite different from the cosmic form of God. And Oh King ! The God in whom all the powers rest, performs different divine acts as a God, bird or human being to grace the souls on this earth." "The one who had taken by his own free will the heavy body and had done good of the universe." "As and when the religion decreases and sinful acts increase, Supreme God - Shri Hari incarnates himself on this earth." "One who has taken birth to protect religion etc."

Now Smritis about the God's Mayaless form at the time of incarnations : "Unborn, eternal soul and the God of all living bodies such I, incarnate myself through my Prakriti and my Maya." "His body is not consisted of flesh, fats and bones." Also it is not earthly." "The body of this Supreme God is not made of Panch Mahabhut - earth, water, space, fire and air." "One who knows my birth and has spiritual height, never enters the cycle of rebirth after his death, but Oh Arjun ! He gets me."

Now, if you doubt that, there is word "My Maya" and in light of that there is connection between incarnation of God and Maya, then the response is 'no'. The word 'Maya' used there in that reference stands for intention or grace. One among many synonyms of Maya is intention and word grace is the extension of the same meaning. Refer Amarkosh indicating Maya - Dambh - Krupa. While

explaining meaning of Maya it should be taken as grace, or one's pleasure. Smriti has said, "with abundant grace of your form, you incarnated yourself." "By grace you manifested". etc

Smritis too uphold the Ultimate Reality of the son of Vasudeva, " One who was glorified by all three the Vedas, Upanishads, Samkhya, Yoga and Purans, such Lord Shri Hari was treated as a son by his mother" "His friends have narrated divine story and Rishis have said about him in the Vedas and Upnishads".

"Astonished by the worship of Shri Krishna in the hymns." "He only as an eternal Purush existed in all the souls." "Evil minded human beings having more human vision, not accepted him as Supreme God." "Oh! Supreme Soul ! Supreme God ! Ultimate Reality ! I love and pray to you !" "Oh Lord - You are free from Maya, free from the evolutes, ultimate and pure knowledge ! I take refuge in you Oh Lord !" "They were criticizing Lord Vishnu who is great, eternal and ultimate reality." "You are eternal Purusha, ultimate truth, pool of divine light, unfathomable and prime."

Those who are not obeying to incarnation have been called demonic by Supreme God. "Those bull headed people, whose desires have not been fulfilled and karmans are not rewarded, their knowledge has turned futile, and minds have become extremely stony due to not knowing Me in this human form and ignoring my proximity with all other souls of universe for whom, I am the Supreme God. Further, such bull headed people, due to some illusion, take shelter in demonic and evil nature. Such sinful, cruel and

down fallen bull headed people are consigned by me immediately to the region of demons and are deprived always of me to suffer in most hellish hell. And those boobies, unaware of my divinity and ultimate reality, consider me like other formal beings. Those people, in fact, do not know me as the ultimate enveloped by own yogic maya, and as illuminator of macrocosms, ever unborn and ever unspent. These people know nothing of me."

After saying about not to respect those scripture which associate Lord Parabrahm Shri Krishna and his incarnations as formless and absolute, now to say further, it contains also the hidden hint to not respect those scriptures too, which advocate formlessness and absoluteness of Muktas. Moreover, as the Muktas are similar to God, support is taken from Shruti and Smriti scriptures in associating redemptive attributes and divinity of the bodies.

"At that juncture - one who is spiritually wise washes off his sins and good deeds and achieves similarity." "Free from sorrows, free from hunger and thirst, all truthful and with true faith." "Spiritually wise enjoys the pleasures with such Brahm." "One who eats as per his own wish and takes form as per his own desire and has free movement." "He is self illuminating" "He becomes of one, two or of many forms." "Leaving the subtle body illuminating like millions of suns, he takes divine form and appears with four hands with divine light." Of those people of Vaikunth who were become without body, senses and soul." - that means without earthly body, senses and soul, or say - with divine body. "The great devotees who were seeing him, were

appearing beyond the rule of sense organs, without any sins, without any movement, fragrant and with thousands or some with four hands, some white and some with colour of clouds, with eyes like lotus petals, with uniform body structure, with divine and beautiful limbs and with the essence of all the virtues." "Beauty of Shri Krishna is divine, his Lokas are divine, his pleasures are divine, his enjoyments are divine" "and the Parshadas, who appear in human body are also divine, with the divine powers, the devotees of God are also divine and the acts of such divine Yadupati on this earth are divine…" etc.

Therefore, the ultimate reality of Lord Shri Krishna and the pool of all his benedictive attributes and the qualities which are acceptable and rejectable, all those things are divine - those scriptures which advocate such and proves that too, and those scriptures which prove divinity of those acts of Shri Krishna and his incarnations which are acceptable and not-acceptable, and prove also emancipation and the presence of all virtues in the Muktas of God-those scriptures are to be believed by the followers of Lord Sahajanand - but not the other scriptures. This is the hidden meaning of the Shloka and that is very extensive.

This world is from that seed and there is not any God who created it. This is what some say. Some others, on the other hand say that this has come out from its own past actions. Some imposes evolutes of Maya in him. Then some say, he is beyond Maya, beyond creation and distraction and beyond therefore, from the reach of Muktas. Some others call him Ultimate Reality with divine attributes and with Maya. Some, on the other hand, identify all these of

some one else - other than Lord Krishna. Then some others say that ultimate reality never incarnated. Some say that incarnations and the Supreme God are with Maya as they are dependent evolutes of Maya, nothing more than that. All such arguments are illusive and misguiding, as such, all virtuous devotees and Vedic believers should not accept a fraction of such things.

None shall drink water or milk, which is not filtered. None shall bathe in water full of germs. (30)

Filtered means purified by filtering it throughout a cloth. Water other than that is unfiltered. Not to drink such unfiltered water. It is general instruction to drink filtered water. A fisherman catching fishes for six months and a person drinking unfiltered water for a day, gather equal amount of sin. Consumption of unfiltered water attracts the sin of eating flesh. Purans too object to it. Therefore, one should drink filtered water." First look and then step in, put a cloth above and then drink water, first check the truth of the words and then speak it, and act upon those which are confirmed 'pure' by the mind." Water from leather basket is like meat. And water, which is not filtered, is also like meat. The Panchamrit kept in a copper utensil is like wine. All such quotes from Smriti prove that drinking unfiltered water attracts sin quivalent to that of consuming meat. Herein, there is prohibition for Panchamrit too, kept in copper utensil, but that is for such Panchamrit in which there is no ghee (butter oil). Smriti Sagar says Panchamrit without ghee (butter oil) kept in a

copper utensil is like wine. Milk too has been prohibited in that : "Panchamrit in copper utensil is not unacceptable if it is for holy fire, in meditational worship of God, in cooking sweet dishes, in serving meals and in offering food to hermits. Full cream milk and butter oil do not become unacceptable even if kept in a copper utensil.

Also not to drink unfiltered milk. Because such unfiltered milk may contain skin-hair of the cow, and one who consumes such milk may have to undergo atonement. Prachetas had prescribed that if one consumes nail, hair, mud or iron the has to undergo atonement of fasting for whole day and night. Word 'etcetera' includes Ghee - butter oil. Butter oil-Ghee - on warming and filtering shows some time hair, ant, imosquito and such buttermilk - which if not warmed and filtered may be consumed along with such objects. As per Muni Harit in Mitakshara treatise, one who consumes worm, insect, ant, lice, butterfly or bone attracts the atonement of consuming food with cowdung and cow-urine for three constant days and nights. Moreover it is a prescribed rule to consume all the liquids after warming them on fire and filtering there after. This prescription forbids one from drinking unfiltered water etc.

Herein, it is meant that the water containing many germs should not be used for bath. One should not take bath in such water. 'Etcetera' word is indicative of all the acts pertaining to use of such water say bath, Tarpan, washing hands and feet, washing clothes, cleaning utensils etc with such water. All these acts have been included in use of such water. Any such acts with that water may kill the germs contained in that water, and by that act, effect

adversely in practising of non-violence. All my followers, therefore, should stay away from such act. Understand that, it prohibits such acts even by body, by words (speech) and by mind (thought). Such sins if committed through body consign the sinner to spieces of animals and if committed by thoughts may consign to the lowest caste. This is what Manu says about those sinful acts.

None shall ever take any medicine which contains wine or meat, and which is prescribed by a medical man whose antecedents are not known. (31)

The medicines, which are mixed with wine. Wine means alcohol, and meat means flesh should not be consumed. Consumption of such medicine attracts the objection of reconsecration. Manu Smriti says, if by ignorance, one consumes food adulterated with night soil, urine or wine, then in that case he should undergo the re-consecration. If one consumes wine just to save his own life or may be due to some ignorance about it and though the acts in such circumstances have been allowed by religiously wise people, the performance of re-consecration becomes a must. That is what Rajdharm chapter says in Shanti Parva of Mahabharat. Dharmparaihi means the therapist in religion. Marichi Smriti prescribes atonement of Taptakruchha Vratt in the event of consumption of medicine mixed with meat. The person whose manners are not known to us is called Agyat Vratta. The medicine given by such a person is not proper for consumption. Because, the medicine may have the contents which are not

consumable. Therefore, the meaning here is, medicine should be taken from such doctor who is fully known to us but not from any other.

The places prohibited by society and scriptures (such as roads and field where seeds are sown, shady trees, gardens, banks of river and ponds) shall never be used for answering a call of nature or for passing urine or spitting. (32)

Now describes the places which have been prohibited by society : Compounds of the houses, political places and places of armoured Mohammedan. The places which have been prohibited by the scriptures as per Skand Puran : the cow-shed, molehill, water, ashes, ditch filled with insects, standing position, road, Guru, woman, God and in the places like cultivated land, river bank, sand of river bank, old temple, street, clean place, and when one is open headed these are the places and the situations which have been prohibited for answering a natural call or passing urine or spitting. Passing urine or spitting have been indicated separately as both of these are in a larger number of frequencies and one may, out of his laziness commit the sin of using prohibited places or situation. Therefore they, have been indicated so as a precautionary measure. Please know that.

None shall use an unauthorized passage either for entry or for exit. No place shall be occupied for halt without the owners consent. (33)

Means such small door by which the occupants of the house escape out in the case of indoor emergency. By such a door. No entry or no exit through such a small emergency door. Yagyavalkya smriti prohibits two things: not to see the cow feeding milk to its calf and not to enter the house from an unauthorized small door. Manu Smriti has said that the entry should not be made through an unauthorized door in a village or town. Kashi Khand also says that one should not enter his own or other's house through an unauthorized door.

Means the house which has owner as guard, or such inn should not be occupied for overnight stay without the permission of the owner. It is intended that stay without such permission may generate anger in the owner and tension may take place between the occupant and the owner and may lead towards a fight. Yogishwar Smriti says, others bed, other's seat, garden house and the vehicle if not permitted for the use by the owner, should be left. And no eatable should be accepted from the one who is not an Agnitri. Mitakshara treatise says that the permission from the owner is a must even for a short stay like noon-time or a short rest again the sun. Now, in explanation to what means 'to ask' ? Treatise says - to take permission means to ask for sitting at the place and also to inquire about the caste etcetera of the owner. If not inquired about such things one may become prey to the people's criticism if he stays there and the owner of the place happens to be a person from lower caste or community. Though the place may be neat, clean and peaceful the stay will not be an acceptable stay by the society - and will attract the

atonement for such stay. Here in this, the word is 'owned', as such, the places, which are not owned by any particular person, are not prohibited. Those can be utilized. Muni Vashistha had listed such places : forest, rivers, and mountains. Shrines, caves, temples, and molehills have no owners.

"No man shall ever listen to the discourses on knowledge and philosophy delivered by a woman. None shall enter into a debate or controversy with women, rulers or their courtiers." (34)

Knowledge means the knowledge of the form of soul and supreme soul, egolessness, straightforwardness etc virtues as described in Geeta. Knowledge of all those things. Discourses mean the narrations about God and the great kings. Things, which describe the Loka are called Varta. The thing by which one gets knowledge of the form of God is called Gyan-knowledge. And science of such knowledge means philosophy. Varta word stands for the qualities like narration etc. Dharm sangraha says- not to sing with women, not to sleep with women, not to walk along with her, not to listen to a story from her mouth, not to tell Katha to her in isolation. The reason is if there may be some attachment in listening to such, it may create an unbreakable bond. Shrimad Bhagwat has said that attachment and bond created out of man's company of a woman or her companion is unbreakable and such bond can not be created by any thing else. See the power of my miraculous Maya in the form of a woman, who is the

winner of the horizons and crushes one under her feet by the mere raising of her eyebrows." Who knows the character of the woman, whose face is like a lotus of spring season and whose words are sweet like nectar but the heart is sharp like a razor's edge ?" It is also said that occasion with a woman by a learned person is equally binding to such a wise person." A scholar becomes still against a witty woman" etc. Vidurniti says, "Those dependent people who are residing in the region where the ruler is a lady, or a cheater or a child, ruin them selves like a stony boat which sinks and destroys itself in the river flow."

Herein the word 'woman' is in singular but while interpreting, should be considered for whole woman race. Man should not establish dialogue with woman; means that man should not argue against her. It creates a web of misunderstanding and misinterpretation due to their foolishness - and results ultimately into trouble. Shri Mahadevji had described following bad qualities of woman : lies, courage, illusion, foolishness, greed, impurity and cruelty. These bad qualities are natural for a woman. Agatsya Muni had said in Ramayan, "Smartness of the lightning, sharpness of the weapons and quickness of the eagle and the wind become weak before a woman."

In a similar fashion, one should not argue with the king or his subordinates. The reason is, they are strong and may not accept the words. One should not argue with his father and mother. Braihanmanu has said, "One should not argue with woman, king, royal servants, guests, maternal uncle, aged person, child, perplexed one, Acharya, medicine man and hot tempered person. One should not argue with a

person who has knowledge of the Vedas.

None shall insult preceptors, superiors, and persons of status in society, scholars and men with arms. (35)

Guru means giver of knowledge or the teacher. Deval had described the following as the Gurus or preceptors : Acharya, father, elder brother, king, maternal uncle, brother in law, savior, mother father, grand father, those who are from upper caste and uncle. It also includes those who are virtuous.

Those who are famous for their virtues are called elders. Rishabhdevji had said in Bhagwat that services to such elders are the gate of devotion, and further had added that the company of the companion of woman is the gate of hell. Such great elders are with balance of mind, steady, peaceful, friendly and saintly. Sadhus are with the qualities like kindness, non-cheating and with other qualities mentioned above by God. Also not to insult the people who are respected in the society, kings and the servants of the kings. Not to insult those who are higher in caste, clan and race and those who are on higher side in behavior. Those should not be insulted who may be on lower side of caste etcetera but are virtuous and rich in prestige. Not to insult such Brahmins who are scholars of Vedas and Purans. Not to insult people who are holding weapon. Insult means disgrace. Act of insult to such people inflicts irreparable loss of everything. Such people should be respected. Yagyavalkya Smriti says that Brahmin, snakes and warriors should not be displeased. Also, one should respect those

who are rich in knowledge, good acts, age, relations and wealth. Any Shudra who possesses these, should be repected. Shrimad Bhagwat also says, "One who insults great or elder people, loses his life, wealth, fame, religion, emancipation and the happiness of this and the other world. One, who is fallen due to his pride and is not respecting those who are the best in penance, knowledge, action and personal religion, is like a living dead. Such a person after his death, is confined to hellish punishment of hanging upside down in a salty mud and suffers unbearable pains." Skand Puran says, "Virtuous people too lose their life span and wealth on insult of a Satpurush." Anushasan Parva says, "Elders should not be insulted by harsh words against their painful treatment. Learned people have ranked harsh words and death equally. Further it is said that elders should not be called by their personal name or by singular address. Also had said, "Those who are desiring long life, should not disobey the warrior, Brahmin and snake, though they may be weak in appearance. Because they may be weak in appearance but contain deadly venom under their teeth." Guru Geeta says "Though a disciple may be wise, but should not call his Guru by an insulting singular address."

A disciple, who tries to defeat his Guru by such insulting way of singular address in arguments, becomes a demon in a waterless forest. Bhagwat also says, "Know the Guru as me. Never disobey his orders. Never be jealous of him. As all the Gods reside in a Guru. The disciples, who insult such respectable Guru, lose their wealth, relatives, friends and sons." Brihaspati had said, " One who makes angry a penant, snake, warrior or a married woman by his speech

spells his own death.

The act of not giving way is an act of insulting. Anushasan Parva says, "Give way to a Brahmin, cow and weak people. Herein word 'aged people' has been used. This means well seasoned with depth of knowledge or one who is highly virtuous and one with plenty of wealth. Yagyavalkya Muni had said that the elder one with burden, king, scholars, woman, diseased, groom and bullock cart should be given way. the reason is, the king is the supreme and respected by the subjects, and the scholar is more respectable than the king. Scholar means one who is endowed with the knowledge or Vrata. Groom mean one who is ready for marriage and forthcoming householdership. Here word 'etc' has been included as such, moody, mad men and recluses should be included as per Mitakshara.

No worldly act shall be commenced on the spur of the moment. But a religious work shall be done without a moments delay. The knowledge that one has acquired shall be imparted to others. A daily communion shall ever be maintained with the saints. (36)

No work should be started suddenly and without giving thought to it. Work should be started after giving enough thought and after consulting wise people in regard to that work, but should not be begun all of a sudden. Act without thought brings in troubles. The story of Achirkari Brahmin narrated in Shanti Parva of Mahabharat in an example of such acts. Dharm here, means religious work. Religious

work should be carried out immediately on the mere Cropping up of such a thought. Because this will provide help in other world. Smriti says that only religion is helpful in the other world - nothing else. Religion is brisk in its speed. The intelligence and the thought arising from such intelligence may turn opposite in no time. As such, there is no harm in performing religious work on cropping up of thought or idea about it. Smriti says, wise one should earn wealth and knowledge with a firm belief that there shall be no old age or death but in performing religion one should always keep the idea in the mind that death has held his hair and may be its prey any moment. Moksha Dharm also says, "The assignments of tomorrow, should be carried out today, and those of next moment should be performed right now." Because death never waits and thinks about what is carried out by one and what remains still unattended."

Also one should teach knowledge to a proper disciple-the knowledge which one has earned by serving his Guru sincerely. Herein the stress is on the greatness of the donation of knowledge. There are three great donations - splendid donations. Those three are cow, earth and knowledge. These three are the highest of the donations as per the Smritis. In the Dan section of Vishnudharmottar Puran it is said, "One who teaches knowledge earns place in Brahmlok. One who undergoes penance with a desire to pass on knowledge to someone earns great Brahmlok. Oh most fortunate ! Here in this Lok the greatest amongst the donations and penance is the donation of knowledge. Such donation fulfils all the desires of the donar. Nandi Puran describes fourteen types of knowledge: four Vedas,

six Vedangs, one Dharm Shastra, one Puran, one Mimansa and one Nyay-Shastra. There are thousands of branches and sub branches of each. Dharm Shastra means Manu-Smriti. Purans means Brahm Puran, Padma Puran etc Purans. Amongst those fourteen, three are most important. Those three are Atma Vidya (Science of Spirit), Puran Vidya (Knowledge of Scriptures) and Dharma Shastra (means Knowledge of Laws of Moral Conduct). These three are above the fruits of donation, good acts and rewards. Amongst these three knowledge (Vidya), Brahm Vidya (Knowledge of Brahm) is the highest as per Garud Puran. "In knowledge, most important is Brahm Vidya. Therefore, Oh King! The donation of knowledge is the giver of all fruits. As per Manu Smriti, following only are qualified for learning : son of an Acharya, one who is desirous of serving, one who is to give knowledge, one who is religious minded, one who is pious and brotherly, one who is capable of understanding the books, one who can pay for, one who is of good nature and one who is our own, these ten are qualified for learning." "Yagyavalkya had also said, one who knows about his acts, one who is not betraying, one who is wise, one who is pious, one who is intelligent, one who is not envious, one who is saintly, one who is powerful, one who is brotherly, one who may give his knowledge to others, and one who can give money are qualified for learning. Further, Mitakshara treatise elaborates it by adding that though they may be in plenty or very little, but the existence of such qualities should be ensured. In Dan Khand of Bhavishya Puran, it is said that the celebate should definitely be taught. One, who donates

gold to the performer of holy fire, donates knowledge to celebate and gives daughter to a man without children, gets the highest place in other world.

An untried and bad disciple should not be taught. Shruti had said, Vidya approached Brahmin for self-protection and said, "I am the treasure of wealth for you. Do not disclose me to one who is envious, complicated and not practising Vrata. Such care will make me stronger". Smriti also says, 'Vidya says to Brahmin that she belongs to him. He should protect her; and not donate her to those, who are envious. That would make Vidya more potential. Our great elder Chanakya has said, 'How could a teacher of bad disciple get the happiness ? It is good to die along with the knowledge than to transmit it to a bad-disciple. Laghu Chanakya says, A foolish disciple turns into an enemy in a later stage.

Daily means everyday. The firm believers of personal religion mean single-minded devotees of God. The devotees of Vishnu means those souls who are firm in their personal religion and whose sensual desires have extinguished. As per Vishnudharmottar Puran the saint means a person who has become free from the sense objects and has become self renunciated. The companionship of such saints means Darshan of such saints, their Poojan (worship) and Vandan. To be with them is to understand fully well their teaching and preaching. Muni Vasishtha had said that, one should visit the saint daily. Satsang means devotion of God. Therefore, Shrimad Bhagwat says that, as and when a roamer comes into the contact of a Satpurush of God, then through that Satpurush, he becomes a devotee

of God. The Katha in the companionship of such Satpurush acts like a medicine for his mind, heart and the senses and gradually, through that Katha (discourse), he progresses gradually in faith, love and devotion - the path of redemption.

Those who are indecent and those who are almost like distracted, become single-minded devotees on serving Satpurush of God. It further adds: One's companionship with a Satpurush of God is million time better than heaven and emancipation. Then what else can be said : Mere remembrance of Satpurush of God, purifies the house of a devotee, then what else would not happen on his Darshan, his touch, on personal service to him and on offering an respectful seat to him ? Neither the shrines with the lakes nor the idols made of stone or mud, because they can purify after a very long period, but the saints would purify us just with a Darshan, "In these, it is said about general companionship of Satpurush, but the objective behind such companionship is the removal of attachment towards body and bodily relation. Therefore householders should practise this companionship. The same scripture says 'Oh king ! Though you reside in your palace, Submit all your household duties at the lotus feet of Lord Vasudev and serve the saints. You will get your self free from the attachment for body, woman and sons with the help of such saints. The process shall be so natural and steadily progressive that you will feel as if you are awakening from a dream. For this, the wise should leave the companionship of evil minded people and should make companionship with the saints. The saints are capable of destroying ill

thoughts of mind through their speech. The Saints are the real protection for these perishable human beings. Saints are like a boat to the drowning people. Further it is said that "Food acts as vital-air for the living bodies and I am a real shelter for the sufferers. Religion becomes real wealth for a dying person. Saints are a real shelter for the people who are scared with the fear of death. Saints are the giver of the insight of the knowledge of ultimate, though the sun also gives the light, but that is external. Deities and companions are also saints. And the soul-who is I my self-is also saint. "Oh Lord Vishnu ! Those people who had the companionship of such saints who have been attracted like a bumblebee to relish the fragrance of your lotus-feet, become free from the attachments like body, sons, friends, estates, wealth and woman. 'One who does not serve the holy feet of Satpurush, remains untouched by the lotus feet of Lord which are the destroyer of evil.

None shall approach a preceptor, deity and God empty handed. One shall not commit a breach of trust and shall never indulge in self-praise. (37)

Guru means one who gives secret hymn of Shri Krishna to us. Dev means God, personal God and the king means the head of the state. Guru, God and the king should not be visited empty handed. It hints at taking some gift to offer on visiting Guru etc. Shrutis says that Guru should be visited with Samidh. Here 'Samidh' represents the gift. Shrutis also mention that king and Guru etc should not be visited empty handed.

Now the breach of trust. The breach of trust means; We promise or assure some one to protect him or promise to carry out his work but, thereafter, if we don't fulfil our promise or assurance of protecting him or doing his work, then it is a breach of trust or betrayal. Smriti says, one who kills by breaching trust is a biggest sinner. Now self praise and back biting of others destroy the Punyas. Brishma has said: Do not criticise others. Do not narrate your own praise. The virtuous and wise ones who act like this, earn glory and greatness. Praise of others should be done in a justifiable amount.

None shall put on such clothes, which expose parts of one's body. My followers shall discard such indecent attire. (38)

On wearing the clothes, if unexposable parts of the body become visible to others, then such clothes should not be used. This negation is with a greater stress; therefore, it is to be understood that wearing such clothes would bring public criticism. Bad clothes means such clothes which have been called defective clothes by the virtuous people. The followers means all such ladies and gents who are practising followership. As such, none of the follower ladies and gents should wear such clothes. The objective of wearing the clothes is to cover the parts of body against the exposure, and if such parts of body were not being covered on wearing the clothes then such wearing would be similar to not wearing anything. Sadachardeep says: One should not wear the clothes made of very fine fabric or

clothes which make the body parts visible on its wearing or clothes which are torn and tattered the clothes which are not clean, but should wear the clothes which are clean and thickly woven. Vishwaroop says that those who are very poor, those who have renounced and those who are detached are not bound by these rules as they can not get the clothing as per their wish.

None shall do Lord Krishna's devotion devoid of Dharma. None shall give up worship of Lord Krishna out of fear of censure by ignorant people. (39)

The devotion means that devotion which is nine folded. Such devotion should not be practised without religion, but should be practised in a religious way. As Smritis have said, Vaishnava are required not to take 'Anna' (grain and food made from grain) on both Ekadashi days of the month. That means complete fast on Ekadashi. This is the prescription from the scriptures to the Vaishnavas. Now the smritis have further said that the fruits of the fast of six months equals the fruits earned on the consumption of single morsel from the Prashad of Vishnu Naivedya (the dish offered to God). Therefore, do not break the personal religion of performing fast of Ekadashi on the ground of such glory of Naivedya. Moreover, the Smritis have said that deities and manes too consume such Prasad of Lord Vishnu. Further, it adds that other Gods should be worshipped by the Naivedya of Vishnu and such Naivedya should be offered to the manes as such acts emancipate the devotees. When those who have faith in the Gods and

in the Karmas of mane and those who have faith in Karmas only have been asked categorically to consume the Anna of Vishnu Naivedya, then in that case what else should be said of consuming the same by the Vaishnava? The objection, which exists in regard to the food, refers the food of Vishnu Naivedya on Ekadashi day. Therefore, one should not leave his religion of not taking such food on Ekadashi day. Food should not be consumed on Ekadashi fast.

Shrimad Bhagwat says that one should chant the name of Supreme Lord, perform Tapa (penance), chant constantly name of Shri 'Hari' and perform bath. One should not leave his religion of performing morning bath and worship of Sandhya (a daily worship - trio: morning, noon and evening meditational prayer) etcetera on excuse of Lord's name. Shrutis also say that the Brahmin who is not performing morning bath, becomes a Sutaki (unholy and inauspicious). It is a wise step to follow and accept the way of the elites from those two statements. Therefore, in Ekadash Skandh of Bhagwat, the acts like bath etcetera have been narrated as an integral part of devotion of God. For purifying body, first clean your teeth then perform bath with suitable hymns for mud-paste etcetera as per Veda and Tantra. 'Sandhya mediation and other self-purifying worship should then be performed for firmness in Me.'

Now, even while in the temple or before the idols of Gods, one should-with the support of the strength of the fact that Lord Vishnu resides in each and every particle of this universe should not look at the woman or fool with them. Those who look at the woman joyfully, while in the

Vishnu temple, take birth as a germ in the woman's womb as per the statement from Harit. One should not leave his religion or 'discipline in look' on the pretext of the glory of God.

The Smritis have said that Darshan of the Janmashthmi etc. festival at the temple destroys the sins and makes one pure again. Even in view of this glorious dictum, one should not leave his personal religion of not entering the temple along with the woman. Also one should not leave personal religion on the following objection too. "Devotion becomes firmer with the religion." 'Religion has come from my devotion'. Bhakti-yoga described through such sentences, makes religious people free from the fears. All these sentences prove the strength of religion and therefore devotion bears no fruits in absence of the religion. Therefore, Parashar Geeta says that wise people do not perform such rewardful great acts, which are not supported by religion. They do not even recognize such as a 'reward'. Ved Vyas has said in Bharat Savitri : The religion which is the very cause of life should not be given away just due to sensuous pleasures, fears or temptations. Naradji also says that the householder who leaves his work, the celibate who leaves his celibacy, the ascetic who lives with in the community and the beggar who desires sensual pleasures are ugly blots to their respective Ashram and are big trouble for the Ashram. Ignore them with pity as they have lost wisdom under the spell of the Maya of God. Pancham Skandh prescribes hell for those who abandon their religion. Those who walk away from the Vedic path without any objection and accept hypocritical path are

punished with hellish pounder by sending them in the forest of the blade-sharp leaves. The soul, so punished, runs aimlessly due to fear of the pounder behind him and injures him self with blade-sharp leaves; pain and profuse bleeding makes him unconscious and drops him on the ground on each trembling step. Those who leave their own religion and practise the hypocrite-one face such punishments.

'Leaving his own religion performs the devotion of lotus feet of Shri Hari.' This sentence aims to criticize such religion wherein there is no room for devotion. It does not imply desertion of their religion by the Vaishnavas. If it is not so, how would one explain the fourth sentence from the same shloka : 'Those who are not worshipping Shri Hari in accordance to their personal religion'? Moreover, it is said, 'One, who has religion, truth, mercy, knowledge and penance but lacks devotion in me, never becomes perfectly pure'. Further, God says: Religion is the attribute of the acts in the people practising Varnashram Dharma. They earn benediction and devotion in me. Narad Panchratra prescribes meditation on Mukund Bhagavan by consecration from a Guru and total withdrawal from the sense objects coupled with practice of Varnashram Dharma.

The manifestation of Lord Shri Krishna is for founding axiomatic religion. Therefore, the action contrary to the religion can not please Bhagavan. Bhagvad Gita says, 'When Religion (Dharma) becomes weak and irreligion (Adharm) emerges then I incarnate my self to protect the Sadhus (virtuous) and to kill the wickeds and to refound the religion, I incarnate my self time and again. Bhagwat too says; When kings with ill intelligence rules the kingdom

irreligiously, then God surely adorns the majesty like truth, knowledge, mercy and glory and incarnates Himself for emancipation of the souls'. Further, it has said that When religion decreases and irreligion increases then in such time Supreme Lord incarnates Himself. And it is said that Supreme Lord incarnates Himself for protection of axiomatic religion in every age, incarnates Himself when liars and hypocrites block the practise of axiomatic Vedic religion of Supreme Lord. Further, it is said… though you had given away the sense objects for the protection of self imposed limitation, even though you incarnate your divine self in the form of bird, animal, human being and deity etc, to perform divine leelas in respective forms. It is further said… your image of accepting manliness and taking human form among the Yadavs, is very difficult to realize. And says… Incarnates own divine self in every age to protect self imposed religious limitations. Further… the Vedic religion has emerged from your divine self and is protected by you, and you had founded this religion in the heart and soul of such virtuous people who are the seekers of truth. And you killed irreligious kings through Arjun etc, and refounded the religion through the son of Dharm (religion). It is also said that God incarnates his divine self to kill mammoth animals, wickeds, and the demons like Pramatha, and protects the religion. It is also said: The Supreme God! Whose divine abode lasts forever, incarnates His divine self on this earth for the protection of Vedic religion and emancipation of souls. It is also said, 'Oh, Achyuta! You are the sole exponent of the religion ! You are the sole practitioner of religion ! You are the sole

preacher of religion !' It is also said: 'On earlier request and prayer from Brahma (creator) I took birth in Yadu dynasty in the family of Anakadundubhi. It is also said that He had incarnated His divine self repeatedly for protection of the religion. It is also said that during any of the ages you are incarnating your divine self for protection of your devotees and destruction of the sinners. Through your divine leelas you have become the soul. It is said that you are the defender of Gods, virtuous people and the decorum of the Lokas. It is also said that, 'Oh Brahmian ! I am the preacher, practitioner and supporter of the religion and residing in this Loka to teach religion to the people. Therefore, Oh my son ! Don't feel sorry.' It is said: Where there is religion there is my heart with the virtue. And it is said that: The Vedic religion, which is the religion of the devotees of Shri Krishna, is the just way of living for all virtuous people. Also it is said that he exemplified the same by practising Grihastha Dharma (virtuous life of householder). Also it is said that, 'I bow my head with reverence to my God, who loves religion in totality. Laghu Harit-Smriti says: Those who abandon their own religion and constantly chants name 'Krishna. Krishna' thereafter are the enemies of Shri Hari, because religion is cause of incarnation of God. Vishnu Puran says: Those are equal to their friends and foes, are not grabbing any thing, and are not against any body, they are with high and peaceful mind. Vishnu Puran says: 'Shruti and Smriti are my commandments. Oh earth! One who disobeys, is my enemy but not my devotee'. Shri Vallabhacharya says in Tattva Deep : Practise your personal religion in full capacity. Stay

away from irreligious acts. Command your senses fully. Don't leave these three things.

'Ignorant means such souls who are ignorant about Shri Krishna, devotees of Shri Krishna and the religion of Shri Krishna. One should not leave devotion of Lord Shri Krishna due to a criticism by such people. It means that such criticism is not harmful. Parasharmuni says: The person who is ignorant about that, criticizes it but the knowledgeable one does not act so. Ekadash Skandh says: Wicked people criticize the dearest devotees of Shri Hari. Bhagwat says: It is not at all surprising that the great are always criticized by those who have lost their brightness by the dust of the feet of the satpurush and those are ill-intelligent, atheist and non-virtuous. They deserve such attitude. It is natural for that evil lot, and devotees should not pay attention to it. When Lord Shri Krishna himself is the protector, then what harm can they do ? Therefore wise devotees of Vishnu should not abandon devotion just due to fear of such lot. Vishnu Dharmottar says: As a lion hardly bothers for a pack of foxes, in a similar way, the devotees of Vishnu should treat those fools. Prahladji says in Nirisimh Champoo : Though my father is angry at me, but I will not leave the name of God. Would the people abandon a villa if there were mosquitoes in it ? Uddhavji says: The devotees of God don't change their mind from devotion of God, at the word of those who are on the wrong path and are a prey to the web of Maya. Herein, companionship has been established between Bhakti and Dharma. For example : One should not leave devotion at the words from fools. One should not leave religion at the

words of such people. Please know this as it is said so in Bharat Savitri.

When my followers go to the temple of Krishna on days of celebration of festival or any other day, they shall keep themselves completely apart from the persons of the opposite sex and shall be careful not to touch them. (40)

On regular days and on the special days like festivals, Mahapooja, crowning ceremony, Janmashthami, etc. In such visit of Krishna Temple, householder devotees should not touch people of opposite sex, they should not touch them knowingly- with knowledge. Woman means married woman. Widows are untouchable every where. Married ladies should keep safe distance with male devotees in the temple. Touch by opposite sex disturbs mind, therefore, it is prohibited here, particularly with reference to the temples. This objection is proper and just. Narad Muni says: The wicked minded person, who touches the body of other's wife in a temple or looks at them repeatedly, earns loss of his own self. Word 'daily' has been used here. We can not interpret it as 'Festival day'. There may be heavy rush at the temple during celebrations and it may cause touch. But here it is to be understood that it is with an intention to remove carelessness of the devotee. Please know this intention of Shri Swaminarayan. It is imperative to leave smartness of speech. Yagyavalkya says: Smartness of speech, hands and feet should be given away along with excess in food. Manu Smriti says: Don't be smart in speech,

don't malice others. Moksha Dharm recommends full control against such acts. Belly and sex organs should be protected with utmost patience; hands and legs should be protected by the eyes, eyes and ears should be protected by the mind, and mind and speech should be protected by knowledge.

All my twice born (Brahmin, Kshatriya and Vaishya) followers who are initiated in to Lord Krishna's devotion by a spiritual master descended from the family of Dharmdev shall always put round their neck a double Kanthi (Rosary) of Tulsi beads and shall make a vertical Tilak mark on their forehead, chest and both the arms. (41)

Guru means spiritual master descended from the family of Dharmavansha, means one who has been established as Acharya from Dharmvansh. One who is formally initiated in to Lord Krishna's devotion Poojan and Niyam etc, by such Acharya. Vigyan Upnishat Samhita defines the attributes of a Guru: One who has full command on his senses, one who is holy, intelligent, well composed, religious minded and is capable of removing the fear of those who are scared mentally, orally or bodily and is capable enough to recharge confidence in such scared souls. These are the attributes of a true Acharya-Guru. One who has such attributes and also belong to the Dharmvansh, but if deprived of devotion for Lord Vishnu, then he can not become a Guru or an Acharya. Narad Panchratra also says: One who is born in a high dynasty,

and has been initiated in all the Yagyas with knowledge of one thousand different branches of knowledge, but if not a Vaishnava, then in that case he can not become a Guru. One should not desire Mukti through the initiation under a non-Vaishnava Guru. Those Gurus who are deprived of good attributes are not proper for initiation. Skand-Puran also says: One who has knowledge and devotion but no personal religion then in that case, he should not be made Guru. Don't make such a person a Guru whose mind is engrossed in woman. As a youthful woman can not bear a child on wooing an impotent person, in a similar way a Guru, engrossed in a woman, can not give a fruitful initiation. Sanskrit Word 'Guru' has two components: 'Gu' and 'Ru'. 'Gu' means darkness. 'Ru' means one who destroys it, Now explains the glory and greatness of Diksha initiation. Gautamiya Tantra says: Oh Suvrata ! In the different sets of hymns related to Lord Ganapati, Shiva and Shakti, the set of Vaishnava Mantra is the best amongst all. And in Vaishnava Mantras the Krishna - Mantras are supreme in reward. For 'Diksha' it says: Our Satvat Tantra Diksha means such type of initiation, which brings out science in limelight and distracts Moha. Bhagwat says: There is only one means for emancipation of those who are roaming across the worldly ways and that ultimate means is Bhaktiyoga (devotion) of Bhagwan Vasudeva.

It is said that Lord Brahma tested all four Vedas through his wisdom and knowledge and came to the conclusion that there should be love in the soul for the Supreme Lord. Bhagwat also recommends a strong tie of devotional love between a devotee and Supreme God and that should be

the cause of all the efforts. Gods, demons, human beings, Yaksha or Gandharva, whosoever he may be, but he can earn emancipation through the means of the devotion of lotus feet of Lord Mukund. All these are indicative of the importance of devotion. Therefore, to earn the right for such devotion, one has to undergo formal initiation through a secret and sacred hymn, Pooja, Niyam and Preaching. This is most essential. One should dispel his doubts through the preaching and guidance provided to him; he should, thereafter seek the support of his Guru, should know the scriptures suggested by the Guru; and in well-composed mind should perform the Pooja of Bhagwan. That is the prescription of Shrimad Bhagwat. Lord Shankar says to Parvati in Padmottar Khand, 'Oh Vam Uru (Parvati)! The activities of a person without initiation are in vain. Such person without initiation takes birth as an animal. One who worships Lord Vishnu after his initiation earns reward for his life. Others remain as a burden on this earth. Skanda Puran says: Those souls are like animals, which have not taken initiation in Shri Hari and have not performed devotion of Shri Hari. Their lives are fruitless - aimless - unfulfilled.

Dwijati - twice born means those who have earned the status of 'Dwij' through the preaching of Gayatri. Why Diksha (initiation) for the Brahmin etcetera three castes ? One may think that this ritual of Diksha may only be for the Shudras (last cadre in the caste system) who are not entitled for Gayatri preaching. This type of doubts have been removed by using the word Dwij twice born. Only Vedic rights or performance of duties as per Vedic

prescription does not endow one with fulfillment of life, because eternity is impossible without devotion. This shows supremacy of devotion of Lord Shri Krishna. In the light of divine devotion of women to Lord Shri Krishna, they felt inferiority complex and started criticizing : Shame on our life as we are deprived of the devotion of Lord Shri Krishna, shame on our Vrata, shame on our knowledge, shame on our dynasty, shame on our acts, shame on our wisdom. Those women who did not have culture as twice born nor the education or proximity with the Gurus, have not performed any Tapa, and have no critical look at the soul, neither are they pure nor are their acts good but they have firm devotion to Yogeshwar Lord Shri Krishna; but we, who are with culture and other attributes did not have such devotion. Further it is said, the Brahmin even with all twelve attributes if he is far off from the devotion to Lord Vishnu one who has lotus from his navel - then in comparison to such Brahmin a devotee chandal is far better. He is good, because he has followed the words (preaching) and has purified his own self along with his lineage. But those great Brahmins have not done so. Lord Shri Krishna says: 'Oh Arjuna ! Women, Vaishya (class of traders) and shoodras (class of labourers and servants) who are born in the species of the sinners, earn my Parampada (highest abode of God) by accepting my fold, then there should be no surprise if virtuous Brahmins and Rajarshi devotees if earn place in Parampada (highest abode of God). Krishna - Diksha is the first step in such devotion, and that has been said earlier. The devotion of Lord Shri Krishna can not become fruitful in the absence of Krishna-Diksha,

therefore it shall be proper for the seekers of the knowledge of the ultimate to become initiated by the ritual of Krishna-Diksha.

Tulsi is a sacred plant. Mala means rosary. Two rosaries made of Tulsi wood beads should be worn around the neck. Skand Puran prescribes to wear Tulsi-Malas around the neck. This Mala, which increases devotional love for Bhagwan, should be placed around the neck. The disadvantages of not wearing such Mala have been shown in Padmapuran. This list aims at showing the advantages of wearing such Mala. Those wicked minded souls who are not wearing such Tulsi Mala face hellish fire with the displeasure of Bhagwan. Therefore, scriptures prescribe wearing such Mala on a regular basis (everyday). One should wear this Tulsi Mala as he wears his Yagyopavit (holy threads). Padmapuran also says that, the food would be like meat and water would be like wine from such animal like people who do not wear Tulsi Mala.

Those devotees who wear Tulsi Mala at the time of Pooja, Dhyan and Sandhya, earn the pleasure of Shri Hari. Those are the opponents of Lord Vishnu who wear Tulsi Mala while eating, sleeping or at the time of natural calls. These sentences from Padmapuran are sometimes used to restrict the use of Tulsi Mala up to the Pooja rituals. In fact it is not so. Those sentences are for such Malas, which have not been submitted to Bhagwan. Dwarika Mahatmya in Skand Puran explains this very clearly: One, who wears Tulsi Mala after submitting it to Bhagwan, stays sin-free. Moreover Padmapuran says: Do not leave Tulsi Mala at the time of sleeping, eating, bathing and even while

answering natural calls. One who leaves Tulsi Mala in such circumstances becomes a defaulter. Garud Puran says: Don't leave Tulsi Mala even while attending to natural call. It is not unholy to keep it in such circumstances. Because it is a form of Brahm.

Shruti says: If rosary is flavourless then it should be in gold, otherwise flavourless rosary should not be kept around the neck. There in that statement there is no flaw in wearing but it objects to rosery laid in steel. For more details one should refer 'Mala Dharan Vaad'. Now what is the reason behind prescribing 'double' rosary ? Regarding this, it says that: Two rosaries represent two images of Shri Radhakrishna and meditation of that. Sometimes Krishna alone is mentioned. As such, there is nothing wrong in wearing single Tulsi Mala. And therefore, chanting name of God goes like 'Krishna' and 'Shri Krishna'. The hymn of placing Tulsi Mala around the neck has been given in Vishnu Dharm: Oh Rosary! You are made of Tulsi wood and loved by the devotees of Lord Vishnu ! Oh such rosary ! I am wearing you around the my neck. You make me a devotee of Lord Krishna.

Forehead etc, means forehead, chest, arms etc. vital parts of the body. A vertical Tilak (like a vertical stick) should be there on the forehead while performing Satkarma. Brihad Narad Puran explains, "Oh the greatest amongst the Brahmins! Yagya (holy fire), Dan (donation), Japa (chanting holy name of God), Homa (sacrifice in holy fire), Swadhyaya (study of the scriptures) and the Pitri-Karma (rites to the mane) become fruitless in absence of Tilak on the forehead.' Matsya Puran says: The man who performs

Vedic Karmas (Vedic rituals) without a Tilak on his forehead, are in vain like butter oil poured on the heap of ashes. Harit also says: The Sandhya rites performed without Tilak, go to the demons and the performer of such rites is consigned to hell. Shrutis have described three types of Karma (action); namely: Nitya (daily or regular), Naimittik (causal) and Kamya (desired). If all such actions are not performed with Tilak on forehead, they become fruitless.

It is said somewhere that the manes become sad on looking at one who has Tilak on his forehead and the garlands on the shoulders or one whose upper caste wife copulates with a lower-caste man. These sentences of Smriti appear to be reprimanding Tilak in the ceremonies for offerings to manes. But this is in fact misunderstood. This objection stands against the Sandalwood Tilak if worn at such times. Ashwalayan Smriti says that one should not decorate himself prior to the offering to manes. The words sandal-paste etcetera, include kumkum, therefore vermilion powder should not be used. Prithvichandra defines that word as Tripundra - a symbol consisted of three lines. Learned Parasharmuni advises: wear vertical sign, not a Tripundra (three lined) one. The manes becomes unhappy upon looking at Tripundra, Therefore, in mane rituals too, one should wear a vertical Tilak made of Gopi-Chandan (sacred earth from Brindavan). Padma Puran says: Oh lovely faced ! One, who performs manes-rites with vertical Tilak, earns the reward of one thousand such offerings at Gaya. Smriti Saar Sanchaya suggests the use of vertical Tilak. The Devotees of Shiva and Vishnu should wear a

Tilak at the time of offerings to the manes, failing which the rite turns fruitless.

The Brahmins should wear a vertical Tilak. The Kshatriya should wear a Tripundra (three lined sign) and the Vaishya should wear a half circle (like a half - moon sign) and Shudras should make a round dot on their foreheads. Brahmpuran has prescribed that. But that is for the Kshatriyas, Vaishyas and Shudras, but not for the followers of Lord Vishnu. In Urdhva Pundra Chapter of Padmottar Khand, there is no objection in wearing a vertical Tilak. The Kshatriya and others who wear Tilak, become the followers of Lord Vishnu. Herein word forehead etcetera has been used; therefore, Tilak should be placed on the forehead, chest, throat and arms. In the case of celebates, the fifth place is upper portion of throat. The procedure for wearing these Tilak shall be given in Snan Prakranam under the ceremonials for the offerings to the manes.

The print etcetera are to be placed everyday on the body by a Vaishnava devotee. Padma Puran says: As it is prescribed for a Brahmin to perform Agnihotra and study the Veda everyday, in similar way, it is a must for him to wear print on his body. He, himself and his wife, sons, servants and his animals must take on their body and body-parts like arms- the hot prints of wheel etc, religious symbols. Kashi Khannd says: A person, may belong to any caste like Brahmin, Kshatriya, Vaishya, Shudra or others but if religious symbols like conchshell, wheel etc, appears on his body as a hot print and if he wears Tulsi Mala in his neck and wears Gopi-Chandan on his person, then no sin

touches such a person. Skandh Puran says: Others should worship a Brahmin who has religious prints on his body and is a devotee of Lord Vishnu. No doubts should be raised about him. Those who criticize him are consigned to hell. Further it is said: Oh Giver of son! Prahalad, Dhruva, Vibhishana, Bali, Rukam, Angad, Shuka, Mandhata, Ambarish, Markendya etc, great wise people have worn the print sign of conch shell and wheel on their bodies. Kurm Puran says: The print symbol of conch-shell etc, on the body of the man indicates relation with God and a pair of bangle on the wrist indicates faithfulness towards husband. Brihad Nardiya Puran says: Lord Vishnu and Goddess Lakshmi reside forever in a person on whose chest there is a permanent print of the wheel. 'The Chakra (wheel) created doubt and uncertainity in the heart of Yama (deity of death) to him and freed him from the wrath and did worship of such a devotee. Shandilya Smriti says: One should get religious prints on household things, animals, sons etc, and on the body of his own wife. One should perform five Sanskars (rites) as per Gruhasthashram Vidhi (as per the procedure prescribed for a householder) so that they become religious in their actions and use. Acharya should perform Taap (heat) etc five Sanskars (rites) as per Gruhya Sutra for the householders. Parashara Smriti says: Oh the best amongst the twice born ! Tapas Muni had prescribed the ritual of prints on bodies of the women belonging to all age groups. The people who wear heated impression on their arms, receive Param Dhaam, they are not reborn again. Vishnu Rahasya says: All devotee-Munis of Lord Vishnu, have impression of divine Chakra (wheel)

on their bodies. Their Darshan only removes our sins. A person, who is deeply involved in great sins, if he drinks water from the lotus-feet of a devotee of Vishnu with the impression on his body, then he gets free from all the sins. Vishwaksen Samhita says: Oh great eagle! Offer our worship to all those on whose body appear the print of wheel or conch-shell etc. Brahmand Puran says: The sins of the last hundred births are destroyed upon the Darshan of a devotee with the print of a divine wheel on his chest. It has been justified for the rites like Shraaddha (offerings to mane), then there should be no point in objecting it for other purpose. Achardeep says: A Brahmin should wear the prints of conch-shell, Gadaa, Chakra etcetera as he wears his Upavita (sacred threads). It is most important for the devotees of Lord Vishnu.

Now it shows the descent of those who are not practising it. Parashar Smriti says: A Brahmin without Yagyopavit (sacred threads) and Chakra (wheel) becomes a Chandal (lowborn). A Brahmin without the prints of conch-chakra and Tilak is the lowest one. Though he may be alive but he lives as an out caste. He is out from all religions. Harit Smriti says: A Brahmin without the prints like wheel etcetera is criticized in all his actions. He is not a devotee of Lord Vishnu. He would be consigned to hell. Reject and keep him away like a chandal (low caste) one who is not wearing the print of wheel etcetera, one who is without Sanskar (culture) and one who is quarrelsome and one who is not a devotee of Lord Vishnu. Bhavishya Puran says: one who is not bowing his head to a person wearing the print of a wheel on his arm, becomes a bird for the

next hundred births and thereafter takes birth as a dirt worm. The Yagya (holy fire), Daan (donation), Tapa (penance), Homa (sacrifice), Bhojan (food), Pitru Tarpan (rites of mane) become futile of a Brahmin who does not wear wheel print.

Padma Puran says: one earns emancipation in the abode of Lord Vishnu, if he converses with, donates to, worships and bows his head to such a Brahmin who is with the print of wheel. Those devotees of Lord Vishnu, who bow their head or offer worship to a Brahmin who is not wearing the print of wheel on his body, suffer hellish pains till the final rest of universe. A Brahmin, though he may be a scholar in Smriti and Shruti, but if he is not wearing a print of Chakra, then he should be thrown off like the nectar fallen in the utensil of a low-caste. The Urdhva Pundra (vertical sign) school says: To wear an Urdhva Pundra (vertical signs is the most important act for a Vaishnava. This ritual goes like this in a set : vertical symbol, rosary of Tulsi beads, print of Chakra (wheel), worship of Shaligram (symbolic form of Lord Vishnu) are the attributes of a Vaishnava devotee.

This Tilak shall be made of Gopichandan or with sandal-paste mixed with saffron and kumkum leftover after having been offered to Krishna. (42)

That vertical sign should be made from Gopi-Chandan. Gopichandan means the soil with Gopichandan glorified in Dwarika Mahatmya. Sandalpaste means such glorified paste, which is left over from worship of Lord Shri Krishna.

Such Sandal paste should be used for Tilak. Saffron is a known item. It is in yellow color and fragrant. Means, such sandal-paste mixed with saffron and kumkum, should be used for Tilak. Kumkum and saffron too should be the leftover by Lord Shri Krishna. Herein, Gopichandan means the soil from the mountain, riverside, seaside, near from a Tulsi plant and particularly from the Dwarika Kshetra should be used and not from elsewhere. Bhagwan Vyas says in Madan Parijaat : The man who places the soil of the holy river Ganges on his head receives divine form of sun. Satyatapa says in the same scripture: The soil produced on the bank of holy river Gomati and born from the physical group of the Gopis removes all sins on wearing it on the head. Padma says: where there is divine Hari Kshetra (the field of God), take soil from there and wear a Tilak made of it to fulfill all the wishes. Margshirsh Mahatmayan in Skand Puran says: Vertical sign on the forehead should be made from the soil taken from Tulsi plant root or Gopichandan or Harichandan. Harichandan means Prasadi sandal-paste of Bhagwan. Achar Mayukha says in perspective of time and space one should wear a vertical sign made from soil, chandan, ash and water according to prevailing times. One should wear soil Tilak after bath. Thereafter Homa (sacrifice in holy fire) should be performed with ash to get free from sins and God should be worshipped with fragrant material. For success in the action pertaining to water, the Tilak should be made with water. Fore more details in regard to Urdhva Pundra one should refer to Padma Puran and Urdhva Pundra Dharma Vaad.

Within this Vertical Tilak a full-moon shape mark shall be made of the same substance or Kumkum which is offered to Radha and Lakshmi. (43)

Now about the vertical sign. The vertical sign and its center, neither on upper nor on lower part-but right in the centre, place a full-moon shaped sign in this centre of the vertical sign. Make this sign with Kumkum (an auspicious red powder). Sar Samgraha of Vishnudharmottar says: A full moon shaped sign made of turmeric powder or kumkum should be placed by Vaishnav devotees to please Goddess Lakshmiji. That Kumkum shall be the prasadi of Goddess Radhikaji or Lakshmiji. Dikshavidhi prescribes vertical Tilak along with full moon shaped sign in the centre.

Sat-Shudra (shudras of a higher order) who are devoted to Lord Krishna and who scrupulously and sincerely follow their Dharma shall also put-on a Kanthi and vertical Tilak like the twice-burn. (44)

Vishnudharmottar Puran prescribes Vaishnavi Diksha for the men and women from Brahmins, Kshatriya, Vaishya and Shudras. This is why this arrangement of wearing rosary and tilak exists for the shudras. Herein the Shudras of two types have been described namely Satshudra and Asadshudra. Satshudra means those lowborn people who belong to the caste of shepherd, barber, potter etc. and some bamboo workers too are Satshudra. Those who are still engaged in original caste based work of their own caste are called Satshudra. But those who have diverted their

livelihood activities from their original caste-based work are called Asatshudra. They are fallen from the religion of their own caste. In fact those shudras who are born in pure family line, and are away from drinking wine and intoxicants, not consuming meat and are with the nature of Vaishya caste with respect and devotion for Dwij (twice born) are the Satshudra as per the attributes described in Smriti. Those who possess the attributes, contrary to these are Asatshudra. The Varnasankara (born of two different castes) have been placed in the category of Shudra. Born of two different castes means born of Anulom and Pratilom marriages. (Anulom marriage means groom from a high caste and bride from a low-caste. Pratilom marriage means groom from a low-caste and bride from a high caste).

In these marriages, one who is born of Anulom Marriage are called Satshudra and those born of Pratilom marriage have been called Asatshudra. Smritis also say that a son born of Kshatriya woman on her marriage with a Brahmin husband shall be called Moorddhavasikta and if that woman is from Vaishya caste then that child shall be called Ambashta. If such woman is from shudras then shall be called tribal low caste like Bhills-or Parshav. Son born of Kshatriya father and Vaishya mother shall be Mahishya and that of Kshatriya father and Shudra mother, shall be called Ugra. The child born of shudra mother and Vaishya father is called Karan. This procedure applies to married couples. Now, herein naming the children born of Pratilom marriage: The son of a Brahmin Mother and Kshatriya father shall be called Suta. That of Vaishya mother shall be called Vaidehik, and such child from shudra mother and Kshatriya

father shall be called Chandal. The Chandal is rejected by all the religions. The son of a Kshatriya mother and Vaishya father shall be called Magadh; the son of Kshatriya mother and Shudra father shall be called Kshataa. Son of a Vaishya mother and Shudra father shall be called Aayogav or Sut. Now the Mahishya children (which have been referred above) if married to a Karan woman then child born shall be called Rathakaar. The castes developed from Anulon and Pratilom marriage are of both the kinds : Sat and Asat. Refer Jativivek etc books for more details.

Those Satshudras who are faithful to their personal religion of serving three other Varnas (castes), and are devotees of Shri Krishna with a strong desire for bendiction are to be considered here. It means that those who are not practising their personal religion have no such right. Such Satshudras should wear Tulsi rosary around their neck and should wear a Tilak on their forehead. They should wear these signs like other Vaishnava. Here word 'wear' incorporates meaning 'Diksha' and 'Mantra' both. Narad Panchratra says: Brahmin, Kshatriyas, Vaishyas and Satshudras should wear Tulsi Mala, Vertical Tilak and should take Vaishnav Mantra. Shudras with Diksha should wear vertical Tilak. The details and the facts about Diksha should be gathered from Vigyan Upanishat Samhita. Also should be know it as per personal capacity and should learnt it from the other devotes of the Sampraday. There is distinction between Shudra and Dwij. Shudras, though are the lowest fourth Varna (caste), but being one from the group of the Varnas, have a right of performing religion. Of course, they do not have the right to perform Vedic

Mantras like Swadha, Swaha and Vashatkar. That is the opinion of the Smriti. More details on this topic are available in Shudrakamalakar the Smriti. Now about the right of Diksha to Shudras: starting from 'Oh Varaangane! Now I am describing to you the glorious Diksha of four Varnas....' To 'I told you about the Diksha for Dwij,' and 'Now I am telling you about the Diksha to the shudras, who are my devotees' that much portion of Smriti Kaumudi should be referred for more details. Varah Bhagwan has addressed those details.

Those devotees who belong to other than the Satshudras group shall put on a double Kanthi of sandal beads and make on their forehead only a round mark leaving out the Vertical Tilak. (45)

A Satshudra devotee should wear a sandalwood rosary in their neck and should wear only full-moon shaped sign on their forehead and throat. Other than Satshudra means Asatshudras etc, all other people. Herein, hidden meaning is : Every body has the right to devote and meditate Bhagwan Bhagwan says: Oh Sinfree ! Why are these unwise people who are fallen in the dark depth of worldly ways after getting such precious life as human being, not worshipping lotus feet of Bhagwan ? Moreover, it says: Kolis, Huns, Andhra, Pulind, Zanpada, Bharvad, Kathi, Yavan and Khoja etc. sinful people become pure and sin-free on taking refuge in devotees of Bhagwan Vishnu. We bow our head in such lotus feet of Lord Vishnu. The pain of the birth in lower dynasty gets immediately removed on

companionship of such greats. Such devotees should wear rosary made from the wood of such trees, which ignites fire. Only such devotees should place a sign of full moon shape on the forehead. Achar Madhav of Satyavrat confirms : Though he may be a Chandal, but if you see a Tilak on his forehead, then take him as 'pure' and fir to do worship. There is no doubt about this.

There is nothing wrong if a Chandal wears a Vertical sign on his forehead. But the Asatshudras are not permitted to perform Poojan of idol of God. They are allowed only for Darshan and Kirtan of the idol of God. Therefore Vertical symbol has no relevance or purpose. Therefore, the Shudras should wear only full moon shaped sign on their forehead. Yagya, donations, Tapa (penance), Homa (sacrifice in holy fire), Swadhyaya (study of the scripture) and performance of offerings to manes requires vertical sign. Those who are not wearing vertical sign, lose the fruits of such performance. That is prescribed by Brahma in Madan Parijat, therefore, the Yagya etcetera have been included in wearing vertical sign. The Dwijas (twice born) and Shudras have the right of such performance, as such, right to wear vertical sign has been awarded to them for this purpose and objective. The different holy fires which may be performed by shudras, have been mentioned in Aahnik Pryog of Shudra Kamalakar. The reference of Brahmpuran is limited to the vertical sign. Others have described the same in detail. The same are the facts about wearing a Tulsi Mala.

The Brahmin and others, who have been doing

horizontal religious mark on their forehead and put on Rudrakshmala (a rosary of Rudraksh beads), as part of their family traditions shall not discontinue their practice even after their entering into our fold. (46)

The rule has been prescribed for wearing Tilak and Mala as part of Diksha. Now he explains in relation to those, who are born in Shaiv school lineage and have tilted to Vaishnav devotion on companionship of the devotees of Vishnu. They have to face family conflicts on a shift to Vaishnava signs and have to miss the chance of Vaishnav Diksha. Therefore, it is suggested here that purity of heart and inner one is essential to please God, not external signs-or marks. With this intention suggests that the marks of lineage should not be changed. Those who are wearing Tripundra mark on their forehead and Rudraksha Mala around their neck since generations, should continue with it. Because these are the marks of the King of Vaishnavas - Lord Shiva. Shrimad Bhagwat had described the supremacy of Lord Shiva on Vaishnavas. It says: 'As Lord Shambhu in Vaishnavas.' Also said: Lord Shiva knows the deepest secret of Shri Krishna. 'The purest entity, which is known as Vasudev, unveils Himself as Bhagwan. I am worshipping divine Bhagwan in such pure entity. Garud Puran says: Lord Shankar said to Brahma - I am meditating upon Lord Vishnu who is omnipresent, all prevailing, all sustainer or Paramatma --Ishwar. Oh Great ! clad in Rudrakshmala and ash, I vow to meditate Lord Vishnu. Therefore, do not think that Lord Shiva does not know about Vaishnav religious path. Yama has said: Oh

Messengers ! Lord Brahma, Narada, Shambhu, Kartika Swami, Kapil, Manu, Prahlad, Janak, Bhishma, Bali and Shukadeva, these twelve people know Bhagwat Dharma very well. The Bhagwat Dharma, which is secret, pure and hard to understand but the knowledge of that religion, gives emancipation.

No distinction shall be made between Narayan and Shiva, as they both have been declared by Vedas as one and identical with Brahm. (47)

Some suggests elevation of the position of one from these three Gods, Just with an intention to prove superiority of Vishnu or Shiva. But it is not just and proper. The water is born from Lord Nar. Lord Narayan retires in this water. In that statement of Smriti effort has been made to prove that they both are identical to each other. Lord Shiva and Lord Vishnu, both are same. All four Vedas have proved the oneness between this two-as Brahmaroopa. The scriptures like Atharvashikha, Atharvashir, Shvetashvatariya, Mantropshat and Kaivalyopnishad have described Lord Shiva as a divine form of Brahm. Moreover, Mahanarayan and Narayan Upanishad, and Mahopanishad and Subalopanishad etcetera assert Vishnu as a form of Brahm. The confirmation of divine attributes of Parabrahma in both these Gods and incarnation of both for sustaining and destructing the universe are indicative of their oneness as Parabrahm. As such, no aversion should prevail in incarnation of Lord Vishnu and incarnation of Lord Shiva. Bhagwat says: Oh Brahman ! Those who do

not see any difference in trio and observes oneness amongst the Creator, Sustainer and Destroyer of the Lokas, earn eternal bliss. He does not see any difference in me, in Brahma and in Shiva.

Here it is to be understood that : The devotees desirous of benediction should worship the sustainer of Sattva Guna - Lord Vishnu from these three, but not else. Therefore, the incarnation of Vishnu should be worshipped firmly. Smriti says: The Parama Purusha incarnates his divine self with Sattva, Rajas or Tamoguna. And these Sattva etc are the attributes of Vishnu, Harihar and Brahma and those are for ultimate benediction of souls. "Sattva is Shri Hari. And Lord Shri Hari is Param Pada." "Sattva is the benediction of souls and Sattva itself is Narayan. "Satvikas worship Lord Vishnu."

My followers shall never make a mountain out of a mole hill and regard ordinary difficulty as extreme disaster and take shelter of exceptional relaxations prescribed by scriptures under serious calamity. (48)

The specific religion, which prescribed by the scriptures, applies only to the exceptional situation - in the state of extreme disaster. Our devotees should not practise that religion in ordinary situation. For example : A sick person is allowed to consume food from the Naivedy a (the food offered to God) of Lord Vishnu, on Vrat (fasting) day. But this should not be used as a excuse to consume food by showing slight temperature and minor headache. As Moksha Dharm prescribes, it should be practised only

when existence of body or life is at stake. Like this, everybody should act with in their duties and should act accordingly. Please know this in relation to the specific religious duties during extraordinarily disastrous situation.

All of my followers shall everyday rise from bed before sunrise, after meditating on Krishna they shall attend to the call of nature. (49)

They shall brush their teeth, sitting at one place and then take a bath with pure water. Thereafter, they shall put on a pair of washed and untouched clothes, one piece of cloth shall be placed round the waist and the other piece on the upper part of the body as Upavastra (side cloth). (50)

Having sat on a fair-sized-seat, which is undefiled and placed on a clean ground, facing either the eastern or the northern direction, one shall perform Aachaman (sipping water) before commencement of religious ceremonies. (51)

All my male followers shall then place on their forehead the vertical Tilak with the circular symbol inside it and the married woman shall do only round mark with Kumkum on their forehead. (52)

The windows shall abstain from placing on their forehead both a vertical Tilak and a round symbol. Thereafter all my followers shall mentally render

devotional service to Lord Krishna. (53)

After reverently bowing down before the pictorial image of Radha and Krishna and completing repetition of Mantra according to one's capacity, my followers shall attend to daily pursuit of worldly duties. (54)

The routine of the day is described in these worldly duties. Beginning of a new topic: Daily - daily before sunrise, means fifty five Ghatika (a unit of twenty four minute) counted from previous sunrise is called day break fifty seven in counting like that is called sunrise, fifty eight and thereafter, it is morning. Like this, before sunrise - means in Brahm Mahurt. It is said so in Achar Mayukh : Last part of night is called Brahm Muhurt. Prayog Parijaat describes last part of the night as "Brahm Muhurt," the time for the study of Veda. One should rise from sleep before daybreak. As per Smriti Ratnavali, it is sinful to sleep during daybreak. The Dwij (twice born), who had committed such sin unknowingly, becomes sin free on performing Padkruchchha.

After rising from sleep, perform meditation of Lord Krishna, and Kirtan. Herein, word Krishna includes Lord Shri Krishna, devotees of Lord Shri Krishna and the religious places and leelas connected to Lord Shri Krishna. For more details please refer Chapter four of Skandh eight in Shrimad Bhagwat. Attend natural call thereafter. There is limit of Muhurt in rising early and the limit of one Ghatika (a unit of 24 minute) in rising late. Manu prescribes following procedure in natural calls: urinating organ should be washed once, anus twice and left hand ten times with

pure mud. Both hands should be washed seven times and feet should be washed thrice. Natural call and the cleanliness thereafter, both, should be performed without laziness The same amount of water and mud should be used for purifying all other things. Now he says about such types of mud which should be avoided in performing religious rites: from interior of house, from the temple, from the burrows of snakes and rats, from the leftover of others, such mud or soil should not be used in religious works. If the mud, other then mentioned above as objectionable, is not available, then in such case of emergency, use such objectionable mud for the self purification and for the purification of the objects. It is said that if there is not danger to life, neither it is the midway to his destination nor the night time or the sickness even if does not perform the ablution then he becomes a sinner. The details on this may be referred in Dharm Shastra. What if water is not available in some difficult times ? For that, Shatatapa says: If water is not available on attending to natural call, then one should take complete bath along with clothes on receiving water. After such late bath, he should perform Vyahuti sacrifice and should drink water with a touch of Ghee (butter oil) and Gold. It says to consume Ghee. That is for atonement. Therefore don't take food. These clarifications are from Mayukh by Bhaskaracharya.

One should sit at one place and brush the teeth. Smriti forbids brushing while standing, walking or in the bed; one should observe silence while cleaning mouth. Wood to be used in toothbrush should be according to scriptures. Lord Vishnu had recommended this wood with appropriate

supports. Lord Vishnu had recommended this wood from the trees either having thorns or oozing milk drops (on breaking its branch or leaves). In length, it should be of twelve fingers (about eight to nine inch) and in thickness, it should be about fingertip of small finger. It's bristles should be about one centimeter long. Skand Puran says that, it is proper to have difference of one inch for the different Varnas (castes). Markandey Muni says: one should keep quiet while brushing. The toothbrush should be washed before use and before throwing it way. The restriction against brushing on a fast day applies only to use of wooden toothbrush. Vyas says: If wood is not available for brushing teeth or it is a prohibited day for brushing, then twelve gargles of water are enough for mouth wash. The cleaning of tongue should be done with a leaf. Krutyachintamani says: Those who are Shamvedi, should use brush of eight-finger length (of six-inch length).

Thereafter perform bath with pure water. Puran says: It is good to perform daily bath in cool water of river, ocean, lake, pond, and step well or well. Parashar Muni says: Bath performed with hot water and Jap (meditation) performed without Vedic observations is futile. As per Shadatrinshan, the hot bath is allowed only for ailing people : water is always pure in its natural form, therefore it is not necessary to make it pure by fire. Therefore the bath with such water is recommended for sick people. Great Manu had some times objected to such a bath. For example : Hot water bath should not be performed on defilement due to birth and death, Makar Sankranti (January-14), Shraddha (offerings to manes) day, birthday, Sundays, sinful touch

or eclipse. Kattyayan says: Bath should be brief in the early morning and should be extensive in the noontime. Shatatapa says in Mitakshara : The Dwij (twice born) who does not perform morning bath becomes defiled. Skandpuran says: Morning bath is praiseworthy in performance of rites pertaining to God and manes. Such bath gives pleasure to mind. Therefore, it should be performed everyday. Then explains what type of two Dhotis are to be put on. Those should be washed, purified and dried by a gent. The cloth washed by a woman is not clean. because the cloth washed by a woman remains impure. That is observation of Dharm Pradeep. Karm Tattva Deepika says: such clothes are unwashed, which are not completely washed, or washed by a woman or washed by a shudra (low-caste) or dried by keeping it southward. Unwashed or washed by the lower caste, or washed on previous day are irrelevant and improper here and therefore, those should be avoided in all such acts.

There are specific instructions in the Smritis in regard to style of washing : Cotton cloth should be washed on it's removal, silken cloth should be washed after havin food, and dirty cloth should be washed without considering its kind. It refers to two types of clothes in this. One for wearing and another for covering the person. Harihar Karika gives more details : The cloth for wearing during the ceremonies should be well washed it should be with seven to eight arm length; In breadth should be a quarter of its full length; should be with woven border. It should be own cloth; should be white and in tune with one's caste; should be made of jute etc. The cloth for covering torso

should be half in the size of the wearing cloth. Therefore here we had considered two clothes. The poor and Brahmins who do not have two clothes, may consider their Yagyo pavit (sacred threads) as the second or third cloth. Yoga Patta too may be considered as second or third cloth. Vishwamitra says: Shrautras and Smartas should wear set of two Yagyapavita may be considered a third in absence of a side cloth. Deval Rishi says: Bramchari should wear one set of Upavit (sacred threads) and others should wear a pair of Upavita. Yatis should wear one sat of Upavita. This is as per religion and in cases as such Brahmchari should wear second upavita in absence of side cloth failing which, his performance of Japa etcetera would turn in to devilish actions. Jatukarnya Chintamani adds: All those are nude who, wear a dirty cloth, wear only Kaupin, do not wear Kachchha (under cloth), do not wear side cloth, wear a double Kachchha (under cloth), do not wear clothes, wear saffron coloured cloth, wear a wet cloth, wear a double cloth, wear a red cloth, wear a sticky cloth or wear stitched clothes. Herein, the objection against saffron coloured cloth applies to householder. Smriti Sangrah says: Saffron coloured cloth is for those who are not householders. The objection against a stitched cloth applies to all those who are neither Tyagis nor the poors. Same - scripture further adds : The Poor householders and Tyagis, should wear an old or stitched cloth if they are not possessing a new one. Lord Brahma imagines : One who performs Daan (donation), Japa (meditation) or Homa (sacrifice in holy fire) with a single cloth, becomes a part of the Guru of demons. Jatukarnya says: Don't eat while wearing a single

cloth. Achar Tilak says: wear atleast one, two or three finger size cloth or wear a Yoga patta a rope of jute or put atleast the end of your lower cloth on the shoulder and eat.

Now says about the acts to be performed after wearing the clothes. Pure place means the place plastered with mud or cowden and untouched by the impurities. In such a pure place. If such place is not available, then in a temple. And that too, after cleaning, dusting and sprinkling water on such place. Spread a pure and proper sized Aasan (small carpet made of holy shrubs). Which should be considered as a proper sized Aasan ? As per Vishnu Dharmottar Puran: Separate from other seats, not very large or very small, not common between God and devotee, enough in size to accommodate only one devotee, such an Aasan (seat) is a proper sized seat. It is comfortable for sitting. Shiv Gita in Padma Puran explains further about such Aasan. The use of woolen seat fulfils, wishes of the man. The use of deer skin emancipates the soul. Tiger skin seat gives the fruit of wealth and the Aasan of Darbha (a holy shrub) gives ultimate knowledge. The seat made of leaves is the giver of health. In similar way, perform Japa by facing north or east direction. The stone seat gives pain and sorrows. Wooden seat gives ailment. Cloth seat brings in poverty. Sitting on open earth makes the Japa futile. At some places, it is mentioned that Calico-Seat gives wealth. There in the casesas such, please know that ritual confirms to the rules pertaining to a washed cloth. Anant Bhatt had said : only those clothes are not permitted which are not washed everyday, dirty clothes or the clothes touched by a non-

bathed man. The restriction pertaining to wooden seat applies to non-finished seats and the seats made of such wood, which is objectionable in holy fire. Vyasji had said : Silk, wool, deer - skin, fresh and washed cotton, wooden, made of shrub or leaves are the best seats. Take a seat on such a seat by facing east or north direction and perform Poojan Japa etc. My follower should perform the Poojan by sitting. but not by standing. Should perform Aachman (sipping water from the right palm). The procedure of Aachman has been described by Kanva Muni : First stretch the right arm and palm, shape the palm in the shape of a cow ear. Thereafter, take water by hand with closed fingers. Then take Aachman by the fingers, leaving thumb and small finger out. Jamadagni has explained the attributes of a cow-ear in Dharm Pravruti : Shrink thumb tip up to middle point of middle finger. That shape now becomes cow-ear shape. This is most desirable in all Aachmans. Here the mention of leaving the thumb and small finger out applies to other than Samvedis. Gruhya Samgraha in Chintamani says: The Samvedis should perform Homa (sacrifice in holy fire), Daan (donation), eating food and Aachman by including thumb in performance and by keeping knees inside. In the same scripture, Yagyvalkya prescribes three Aachman for Dwij (twice barn) : The grain-deep water should be taken every time while performing three Aachmans. Yama Raja says: Aachman should be taken by touching first with the left hand: A wiseman should not take Aachman without touch of left hand. The rules of direction are prescribed by Yagyavalkya : By tucking in the knees, by sitting on a holy seat, by facing north or

east, by the Brahm Tirth the Aachman should be taken. This should be practiced by a Dwij (twice born). To tuck in knees means by keeping both the hands between knees. By the right hand daily means though he may not be in the premises of Ashram, he should perform it without interruption. The explanation is from Mitakshara. Achaman by Brahm Tirth, what means Brahm Tirth ? The root of small finger is the shrine of Prajapati, the root of first finger is the shrine of manes and the root of the thumb is the shrine of Brahmdev. These are Brahm Tirths. In Shudra Kamalakar, Shudras have been asked to perform single Aachman : Perform one Aachman by sitting on a pure place facing east or north. Sit with keeping hands in the knees. Make cow-ear shape of your hand and take one Aachman of pure and foamless water. Smriti kaumudi prescribes three Aachamans. Gaudas opine only for a touch of the lips.

Now says about next steps. To be performed only by the gents, and not by the ladies. Vertical sign (of the materials mentioned earlier) with a round mark in the center. Wear it on the forehead and other parts of the body. Perform Aachman after wearing religious signs. The procedure for performing Urdhva pundra (vertical sign) has been given in Vasudevopanishad, therefore, know it from there, which begins with the words "Aum Namshkrutya". Now, Diksha Vidhi says that Vertical mark should be placed on the forehead, heart, and both the upper arms. The Vertical signs should be placed on the respective parts with the chant of mantra of Lord Vasudeva, Sankarshana, Pradyumna and Aniruddha. That is for the

householders and the Sadhus. The Brahmcharis are required to wear it at five places. The Brahmcharis and Vanprathas (third stage in the life of a twice born) should wear this signs at five places: forehead, throat, heart and the upper arms of both the hands. They should perform Gayatri Mantra of Lord Vishnu or should chant holy names of Lord Krishna etcetera five Gods. That was the reference from Vasudeva Upanishada. Achar Madhav Brahmand describes the type of Tilak based on Varnas and the type of the fingers : Shyam (Dark) tilak gives peace, red coloured hypnotizes, yellow tilak gives wealth and prosperity and white tilak gives divine love for Lord Vishnu. The Tilak performed with thumb makes the body bulkier. Tilak made with middle finger increases life span. The Tilak made with first finger (adjoing thumb) gives food for every day. And the Tilak made with second last finger gives emancipation : Tilak should be made without touch of the nail. Achar Mayukh explains the distinctions amongst Tilaks: Dwij (twice born) should wear a good and simple Tilak made with small finger (Last finger). In length it should be from upper end of nose till hairline on upper forehead. There should be space in middle of such Tilak. In shape it should appear like foot print of Shri Hari (means narrow at bottom and broad at the top). Padma Puran says: Vertical mark should be good, simple, with good both sides, attractive, in shape of a stick, ornamental and with the space in middle. Its proportion should be of finger of the hand. In the same scripture it is said : Oh Goddess! A Pure person, who is dedicated to God, should wear a vertical sign or should wear a sign in the shape of a stick.

One, which is broader at the top, is in the shape of footprint of Shri Hari. One, which is straight and vertical, is called Dandaakruti (stick shaped).

Nibandha explains the distinctions in shapes based on the distinction of places : On forehead it should be in the shape of a stick, on the chest (heart) it should be in the shape of lotus, on the arm it should be in the shape of a bamboo leaf and on other places should be in the shape of a lamp. Tilak should be performed by looking at the mirror: The Margshirsh Mahatmya of Skand Puran contains one sentence; The fortunate one who wears a vertical sign by looking in water or a mirror earns ultimate emancipation. The sentence of Vishnu which appears in Dharma Pravrutti and prohibits looking at mirror: 'While with wooden slippers on or by looking in mirror or water, or with a turban on the head, one should not wear Tilak as a religious sign.' This objection pertains to the tilaks other than Vertical sign of Shri Hari.

For middle or central space in a Tilak, Padma Puran says: A mud Tilak should be drawn right from the upper root of nose to upper forehead. The vertical mark should be drawn with mud. The space should be left in middle portion beginning with eyebrow area. 'Mud' includes other permissible materials. The vertical mark not matching above-mentioned specifications invites bitter criticism. What type of tilak invites ills ? Says: Round, slanted or tilted, without of space in the middle, very narrow, very long, in large proportion, very small, crooked, ugly, with a bent top, with a broken bottom, displaced, missing whiteness in color, made without using water, with faded

redness, made by other instruments not using finger, without of fragrance and startling others. Those are evil making Tilaks. Now, the 'long Tilak' mentioned in this partains to a Tilak beginning from the tip of the nose. More details about this can be had from the scriptures like 'Urdhva Pundra Dharm Vad'.

Now, is for woman. Married women mean the ladies who have husband. Such ladies should not do a Tilak but should place a round mark of Kumkum. Bhrigu Rishi says: All ladies should not leave Kumkum mark, nose ring, bracelet and necklace in any circumstances or at any time. A widow means a woman whose husband is dead. A widow should not wear a Tilak or Kumkum mark. The Tilak and Kumkum mark, both are ornamental. Therefore, those are prohibited for the widows. Bhrigu Rishi says that widows should not wear finer clothes or ornaments. Now, thereafter, everybody - men and women both - should meditate upon mentally by imagining the services to God and should meditate upon the image of Lord Shri Radha Krishna as per their thinking, knowledge and view of it. The meditational concentration holds paramount position in different type of Poojan. Therefore perform first Dhyan (meditational concentration) and begin Poojan thereafter. Bhagwan had said about Dhyan and it's performance: Leave the company of woman and the company of such persons who have relations with the woman. Be self-concentrated. Sit properly on a seat in a secluded place. Leave laziness and begin meditation concentration.

After performing vertical Tilak, the Brahmin etcetera would perform Sandhya Vandan and then would perform

Poojan of Lord Krishna. That is to be said in the following specific religious act. In instance of that specific religion of Sandhya Poojan, it is to be understood and is to be performed, know this. God had prescribed common religion of Ashrams to Dwijs (twice born) too: Oh Kulnandan! Perform Shauch, Achaman, Snan, Sandhya, Upasana, Poojan, Tirthseva, Japa etc and Leave untouchable, non-eatables and non-speakable; the feeling of ownness for all living bodies, control on mind, control on speech and control on body are essential for all Ashrams.

After performing mental worship to Lord Radha Krishna means the image of Lord Radha Krishna. A drawing, painting or picture of Lord Radha Krishna which is given by own Guru is to be meditated up on and should offer Naman with great respect and dedication. Naman (to offer respect with folded hands) should be Sashtang (with all eight parts of the person). These eight parts are: feet, hands, knees, heart, head, eyes, mind and speech. The Ladies are required to prefer it with five body parts, namely hands, head, eyes, mind and speech. The Poojan is mental and in the form of Naman, as the image is in the form of picture. The bath etceteras are not possible for such picture - image. If it is a metal image, then Poojan should be performed with the available Poojan material and with appropriate Mantra as per the status of the devotee. Should perform Japa of Shri Krishna's Ashtakshar (eight lettered) Mantra. After such Poojan - worship one should begin his days' work.

Even the devotees like Ambarish who have totally

surrendered their self to the Lord shall strictly follow a course of religious practice up to mental worship in the chronological order as laid down above. (55)

Herein, preaches to both the types of disciples: Those who are Vaishnava or Satsangis, and those who are superior Vaishnava with total surrender to the Lord. Now in the following six shlokas, describes the routine for the Vaishnava with total surrender to the Lord. In this Loka and amidst these devotees and in Surya Vansh (Sun dynasty) was born King Ambarish who was an Atmanivedi Bhakta. Atmanivedi means one who had surrendered totally to God. One who acts as per wish of God. One who acts in convenience of God. One who acts only on Godly acts. One who does not act as per his own with or desire. Shrimad Bhagwat describes about King Ambarish: Ambarish was a king with great fortune. He was the ruler of all seven continents of this earth and was owner of the immense wealth, but was treating it like a dream. He believed it to be fragile, perishable and hellish, as was said about it by the scholars in the scriptural knowledge. He had great devotion and divine love for Vasudev Bhagwan, the devotees of Bhagwan and the saints. Such King Ambarish was considering the world as iron. His mind was attached to Lord Shri Krishna and his speech in narration of the attributes of Vaikunth. His hands were engaged in service to God and the temple. His ears were engaged in listening to the praise of Lord Shri Hari. His eyes were engaged in Darshna of God. He felt the companionship of his own body like touch of the other devotees. His nose

was engaged in fragrance of lotus feet of Shri Hari and tongue was engaged in the Tulsi presented to Shri Hari. His legs were engaged in visiting holy Shrine and the head in offering worshipful prayer. His love for devotees aimed to serve Lord Shri Hari like a humble servant. He was not desiring any worldly happiness. Like this, he dedicated everything to Bhagwan. Bhagwan, who is ultimate reality, who is ultimate sustainer of Yagyas and who is beyond perception through worldly sense organs. Such King Ambarish, who was properly preached by Maharshi, was ruling this earth.

Such King Ambarish was worshipping Ishwara by performing holy fires such as Aswamedh in the companionship of great Rishis like Vasishtha, Asit and Gautam on the bank of river Saraswati in dry land of Marudesh. The Ritvij (performer of holy fire) and people gathered in religious assembly of Yagya were looking great like deities in divine outfits. The public who was assembling in such Sabha was singing the praise of God and divine Leelas of Shri Hari. Those did not desire heaven even in lieu of such divine assemblies. They were become absolute free from the worldly desires or any pleasures like a Siddha (one who has great divine achievements at his credit). King Ambarish earned the pleasure of Shri Hari by such penance and devotion, and got him self-free from the ties of worldly desires. He earned ultimate wisdom to treat his palace, wife, son, brother, elephants, chariots, horses, status, jewels, diamonds, ornaments, weapons and wealth as untrue and false notion. The Devotees. The Devotees means devotees of Lord Vishnu. Such devotees

of Lord Vishnu are rare and great. Bhagwat says: Oh great Muni! Such devotees of Lord Vishnu are rare amidst the great Siddha and Satpurusha. Such devotees should perform Manasi Pooja as per the procedure mentioned above. There should be no doubt about this.

These Atmanivedi (dedicated devotees) shall worship Shri Krishna's image made or stone of metal or a shaligram (symbolic from of Lord Vishnu) with offerings like sandal paste, flowers, fruits etc. which are procurable at the time according to their respective capacity and then shall recite eight lettered holy mantra of Shri Krishna. (56)

The idol made of stone or metal. According to Shadtrishan Gold, silver, copper, brass, iron, lead etc are metals. But here in this reference, only four metals, namely gold, silver, copper and brass are to be considered. Don't take iron, lead and aluminum. That is prescribed by Vishnu Pratima Nirnaya. Bhagwat describes eight types of idols: made of stone, made of wood, made of iron, drawn on a wall, drawn on a paper, made of sand, made of precious stone, mental image, etc. Idol means image of Krishna. Bhagwadarchaavatar Mahatmya says: The image of Bhagwan should be with a pleasing face and pleasing eyes, attracting divine love (of devotees) and should be made out of gold or silver by installing Brahm in it. One should worship that image mentally, by Poojan, by offering Naman and Yagya. Meditate mentally upon such image to make it free and faultless and God dwells in such image.

Perform Poojan of Bhagwan with such paramouncy of him with all six folded splendor and riches, but never worship with a sense of material objects. The size of such image have been prescribed in Bhargavarchan Deepika of Bhavishyottar Puran: The people with wisdom should make the image of God in size of half thumb length to running length of thumb tip to last (small) finger tip of an expanded palm and fingers. Vasishta says: One who desires good should not make a stone idol taller than four fingers (palm breadth) and metal idol should not be taller than running distance between thumb tip and small finger tip of a spread palm and fingers.

Atmanivedi should perform Poojan of Shaligram by available material like sandal paste etc. He should not worship Shaligram in the way he would worship the picture of God by Darshan only. The attributes of Shaligram may be had from Pranav Prakash. The right to perform Poojan of Shaligram is awarded to Brahmins only. Women and Kshatriya etc Varnas (castes) have been excluded in Poojan of Shaligram. Nirnay Sindhu, Prayog Parijat Vishnudharma and Skand Puran says: Shaligram means a stone of Shaligram or a stone with sign of chakra (wheel) on it's surface. Brahmin should perform Poojan of this stone everyday. Kshatriyas should not perform Poojan of Shaligram. Poojan means Poojan with touch of that stone by a worshipper. Skand Puran says that the women who are desirous of their own benediction, should stay away from the touch of Shivji and Vishnu. Women includes widows and married women. There is no ablution for the sin of such touch. Varah Puran says: Oh Earth! People of

lower caste should not touch Shaligram. The touch by women or lower castes is treated harder than Vajra (an imaginary object which can not be destroyed). Oh earth! Though, such lady may have deep devotion for Shaligram, she should perform Poojan without touching it and by keeping a safe distance. This restriction of touch is limited to Shaligram. There is no restriction in touching images of God, as the book it self says that all people should perform Poojan of image of God. Also should perform Poojan of Linga (symbolic form of Shiva) made of different precious stones. Vaishnava Acharyas have classified the devotees of Kshatriya etc in to Dixit and Adixit and have arranged Poojan service for the Dixits. Hari-Bhakti Vilas of Skanda Puran says: Brahmin, Kshatriya, Vaishya and Satshudras have the right for Shaligram. Others are not having such right. Therefore, the objections raised above apply only to non-vaishnavas. Wise people should understand it. Padma Puran says: Purushottam in Shaligram should be worshipped on getting five Samskars and after knowing full well the meaning of the Mantra. Varah and Padma Puran have said about Shaligram-Poojan with specific reference to their number: Two lingas, two shaligrams, two goddesses and three Ganapati should not be worshipped at home. Two wheels of Dwarika and two suns should not be worshipped. Two conches and broken idol should not be worshipped. Moreover, says that Shaligram should be worshipped in pairs, but in that pair of two one should not be worshipped. Means a single pair should not be worshipped. In single, only one Shaligram should be worshipped. Means, only one is worshipable, two are not

worshpable, three are not worshipable, but four, six, eight are worshipable. Means worshipable in duos, but five, seven, nine are not worshipable. A broken Shaligram may be worshipped if it is with wheel.

Poojan (worship), Dhyan (meditation), Avahan (inviting call), Charan Arghya (washing lotus feet), Aachman (sipping sacred water), Panchamrit snan (offering bath with five nectars: curd, honey, milk, ghee, sugar etc), Abhishek (offering bath to idol in the form of pouring water drop after drop), Vastra (offering dresses to idol), Yagyopavit (holy threads), Alankar (ornaments), Chandan (sandal paste), Pushpa (flowers), Dhoop (incense), Deep (lamp), Naivedya (offering food), Tambul (betel leaf for chewing), Pushpa (offering flowers), Pradakshina (clock wise walk round the idol), Namaskar (bowing head to idol), Stuti (Prayer), Visarjan (dissolution) etc should be performed in proper order. There should be no Aavahan (inviting call) or Visarjan (dissolution) in the case of Shaligram and installed idols.

The flowers to be offered to God have been described in Sadachar chandrodaya : dried, fallen on the ground, non-fragrant, stinking, blossomed in a funeral place should not be used in Poojan. The flowers collected in a worn cloth or the flowers used in worship of other God or the flowers which have been smelled, should not be used for worshiping God. In the house God should not be worshipped by offering flowers of Karan, Swallow-wort, and mastard. (It is objectionable in house but not in the temple). In similar way stale flowers should not be used in Poojan. Self collected flowers are the best flowers. The

flowers purchased from others are average. Tulasi and Billi Patra which have been stocked in a gardeners house or are if stale, may be used for Poojan. Vishnu Dharmottar prescribes times for not collecting Tulsi leaves : Makar Sankranti (when sun is on north of equator), Amavasya day (the last day of the dark half of a month), The twelfth day of each half of a month, night hours, Down and Dusk time, Vyatipat and Vaidhrut are not proper times for plucking leaves from Tulsi plant. But Padma Puran says that if the flowers are not at all available then it is not objectionable to pluck Tulsi leaves at such times by performing Mantras. Plucking Tulsi for God, Samidh (fire) for Yagya and cutting grass for the cows on the last day of dark half of a month is not at all objectionable. Now the mantra, which is to be performed before such act, is as under : 'Oh Tulsi! You are everlasting! You are dear to Lord Keshava ! I am plucking your leaves for Keshava: Therefore Oh gracious one! You please bless me.'

Know about all the draw backs from the scriptures like panch Ratra, Varah Puran and Ramarchan deepika and avoid such draw backs in Poojan of God. A few of such faults are as under. A devotee of Bhagwan should act in this Loka by not doing any wrong to any body. It is a wrong act in Navadha Bhakti of Shri Hari: to visit the temple by riding any vehicle or with shoes on, to sit on a higher seat before God, to spend even a fraction of moment in seclusion with any woman in the temple, to touch idol of God during defilement, to offer Naman with one hand, to use bad words in speech, to sit before God with stretched leg, to sit before God with a tied knees, to sleep before

God, to eat before God, to speak lies before God, to shout before God, to cry before God, to fight or hit others before God, to see or touch woman, to speak unkind words, to perform light fasting despite enough physical strength, to eat without offering Thal, to sit crossed leg, to be interested in rustic talks, to praise own self and to sit half minded. Therefore, with enough care, the drawbacks given above should be avoided. In the case of unintentional commitment of any of such fault a fast should be absolved for an atonement - with a worshipful prayer to God for the atonement, 'Oh my Lord ! I am committing lots of mistakes in my life! Oh my God forgive me by treating me your servant.'

Parashar Rishi asks for chanting eight lettered mantra of Krishna and explains the procedure: After having bath and by staying untouched by unabated people, wear clean and washed cloth. Take a seat on a seat made of wool etc. Sit in a Swastika position. Be silent. Control your mind for its streakiness. Understand complete meaning and begin Japa. Perform Japa in Upanshu (with movement of lip) or Manasi (absolutely mental and without movement of the lips). Don't walk, laugh or look elsewhere while performing Japa. Don't be interested in any thing while performing Japa. Don't speak while performing Japa. Don't perform Japa with a bare head. Don't perform Japa with movement of hands or crossed legs. Wise people should perform Japa by hiding rosary bag under the side cloth. First finger (next to thumb) should not touch rosary beads while performing Japa. Move beads with the help of thumb. Mala Vidhi has been explained in Padma Puran etc

scriptures: Ramarchan chandrika says that a rosary made from Tulsi fulfils all the wishes. As per Gautamiya Tantra, Tulsi rosary gives Moksh (emancipation) immediately. Purashcharanchandrika recommends Tulsi Mala to Vaishnava for placing it about their neck. Dharmpravrutti mentions that performing Mantra by Tulsi Mala makes the mantras indestructible. Agatsya Samhita says: The person, who makes a Good appearing Akshmala or Kanthmala out of Tulsi, earns everlasting life for his good actions. Acharmadhav by Prajapati describes the number of beads in a Mala: A Mala (rosary) with one hundred and eight beads is the best. Rosary with fifty-four beads is average and the rosary with twenty-seven beads is the poorest or the lowest one. What to do if a Mala (Rosary) with the best or average number of beads is not available? Vishnukand shows the way: Take one joint of middle finger (the finger between fore finger and ring finger) and all three joints of rest three fingers joint, make a downword move, come to the root of small finger, move upward, and take in count all three joints of small finger, and come on the tip of second last finger, take it in the count and move towards the tip of the finger between ring finger and forefinger. Take this joint of finger tip in the count and come to the tip of the forefinger. Here, take your count from the tip to bottom. (This count began from the middle of ring finger and ended at the bottom of forefinger making number ten inall). Sanatkumar Samhita says that the count should begin from the middle joint of ringfinger, should move towards small finger and (in tipward journey to middle and fore finger) should come down from tip of the forefinger to the

bottom of the same finger middle and root joint of the middle -finger have been omitted as those are "Meru". 'Meru' is objectionable as per Tantra Saar : In performance of Japa, one should omit middle and root joint of middle finger. Those two are 'Meru' and has been recommanded so by Brahma by declaring them objectionable.

Now, if a doubt is raised to the effect that why 'should the Japa of Shri Krishna Mantra be performed as we don't hear any such thing in the Smritis ? For that: Is it a proper cause to treat the Japa of a Mantra objectionable simply on the ground that it has not been mentioned in the Smriti? And is there any objection against that Mantra any where in the Smriti ? There is no such objection in the Smriti. And if one says that, it is objected by the Smritis, then why such statement of Smritis is not considered. What should be the cause for considering the proof of preventive Smriti and not of the supportive? If you say that there is Smriti Nishedha based on the Shruti sources, then show where such suggestion is ? If you say that it is said so on the basis of very high prestige of the creators of Smriti, then we ask that whether the creator of Pancharatra - Supreme Lord Bhagwan - may be considered as prestigious or not ? And if you don't consider Bhagwan as prestigious or reliable then doubts again may rise in regard to the reliability of the Vedas, because the Vedas belong to Bhagwan. Moreover, what is that 'objection' which is endorsed by you as 'Smriti Nishedha? It says: Mantra Jaap of non-vedic Mantra is fruitless. What does 'non-vedic' mean? Don't say that the vedas, which are being studied at present, have no mention of it, therefore, it is non-vedic.

Because such argument would erase all such Karmas (actions) which have been founded on the Smriti's but are not mentioned in the present Vedas. That 'non-vedic' element should contain basic opposition to Vedas and the Smriti's, which have been founded on Vedas. But Krishna Mantra does not have such negative element towards Veda or Veda-based Smritis, because this Mantra (Shri Krishna Mantra) has been contained in the Pancharatra of Bhagwan. The authenticity of Pancharatra and that of Vedas are equal. Such equality in authenticity has been supported by many scriptures. Gopaltapini Upanishad has used the word 'Krishna' for the ultimate reality. And the word 'Krishna' is the root word of that Mantra. The words 'Aumkar' and 'Namskar', which accompany the word 'Krishna', make that word known in Smriti. The Smritis are the expanders of Vedas, therefore, their proofs can not be ignored. It is said that Vedas should be expanded by Itihas and Purans, as such, the Mantras said in Puran are not non-vedic. The Mantra which is dedicated to a single God, does not become defective on the ground of its reference only in Smritis. On the contrary, it becomes more reliable. Shruti says : We, Brahmins, are death bound and we believe, Oh omnipresent God Yagyanarayan ! Oh Amritmurti ! Your name is quite above the Karmas of Yagya etcetera. And, 'We while chanting the name of Lord Krishna, we know, in fact, very little about him !"

Vishnudharmottar says that the one who has performed the Japa of the Mantra of Bhagwan, has earned the reward of studying Vedant. (Vedant means Shiksha, Kalpa, Vyakaran, Vaidya, Jyotish and Nirukta. Puran, Nyaya and

Mimamsa are the Upanga of the Vedant.) One who utters two lettered word, has read the Rigveda, Samveda, Atharvaveda and Yajurveda. Padma Puran says : A single utterance of the name of Lord Vishnu has more credence than all the Vedas. Kapil Gita says that those who utters name of Lord Vishnu are performing the Tapa, Japa, Snan and utterance of 'Brahm'. 'All the Virtues contained in the performance of a Yagya or Japa of Vedic Mantra, exist there due to the name of Bhagwan- that is said in the Bhagwat. The Japa of my name saves Mantras from the defectiveness of pronounciation and saves Tantra from the defects. It removes the defects related to time, place and propriety of donation (alm). Skand Puran says : I worshipfully bow my head to such Lord, whose name and utterance of whose name in the Japa and Yagya removes the drawbacks. It is said in Vishnu Sahasra Bhashya by Shankaracharya : The defects arising due to carelessness in performance of Yagya, get rectified on merely listening to the name of Lord Krishna. The reward of Japa of the name of Bhagwan has been mentioned in Nam Mahatmya of Hari Bhakti Vilas and in Yama Brahmin Samvaad of Padma Puran : The Sinners who are engrossed in Japa of the name of Vasudev, are not harrassed by the attendants of Yama. They become free from the sins due to the divinity of that name. They earn rare pleasure and enjoyment in their lives. They earn benediction at the end of their lives. Brihad Vishnupuran says: Consignment to heaven is the root of re-birth and it has no comparison with such Vasudev Japa, which is the seed of emancipation. One who is desirous of emancipation should always perform Japa of Shri Hari.

The special importance of the name of Shri Krishna has been mentioned in Brahmand Puran. The reward earned by chanting three thousand names of Bhagwan equals the reward of chanting the single name of Shri Krishna. Vishnudharmottar also says: one who utters such auspicious name (of Shri Krishna) becomes free from crore of sins. Narasimh Puran says: One who chants Krishna, Krishna, Krishna all the time, gets out of the hellish sins, like a lotus blooming by piercing the water (of the pond). Garuda and Padma Purans say : Shri Krishna Mantra serves like a medicine for those who have been bitten by the venomous snake of worldly ways - and have become inert due to that. By performing Japa of that Mantra, one earns emancipation. It is said in Skand Puran and Prabhaskhand : Oh Paramtapa ! In the names, greatest is the name-Krishna. It is an atonement relieving from the sins. Vishnu Rahasya says: Oh Shambho ! This is my secret, I am disclosing the truth that accept the name of Krishna, which is like divine knowledge of overpowering death. In Bharat Vibhag, it is said : If a person on his death bed, leaves his body while chanting Krishna, Krishna, Krishna. At that moment of death, the first word images benediction, the next two words stand shyly with politeness in a puzzled state about what to do ! Vaishnav Chintamani says : The divine name of Krishna, which is most auspicious and the sweetest, which is the secret of Veda and in the divine form of 'Chid' (consciousness), if uttered once even casually, redeems the utterer. Padma Puran says: Divine name Krishna, is like wish fulfilling stone. It is full of divine consciousness, it is perfect, it is pure and bondless. The

name and the one who possesses that name are one and inseparable. Therefore, the recommandation to perform Japa of Ashtakshar Mantra. is valid and well supported. There is no point in expanding it further.

Some scholars are attaching literary meaning to the glory of the divine name of God. Such act of those scholars is not proper or just. In Aparadh Nirupan chapter of Pancharatra, it is said: the people who try to imply literal meaning in the divine name of Supreme God Hari, or who commits sins the strength of such name, are offenders. One should refer Varah Puran for the atonement for such sinful acts. Hari Bhakti Vilas says: One who passes literal meaning in the name which has been glorified by Shruti and Smriti, is consigned to hell. Jaimini Samhita says : One who imposes literal meaning on the Shruti, Smriti and Purans who have glorified the name, becomes a Sinner with unlimited sins. Padma Puran says: Disobedience to Guru, Criticism of Shruti Shastras and imposing literal meaning on divine name of God are the acts of sins and Yama (restraints) too cannot purify such a person. Brahm Samhita says: One who has no faith in the different rewards earned through chanting my name and believes contrarily in imposing literal meaning on my name, such a person lives a painful life and is consigned to hellish pains of this world.

They then shall read hymns or study texts of religious scriptures according to their capacity. Those who do not know Sanskrit shall recite songs and holy names of Shri Krishna. (57)

Now lets talk about the works to be carried out after performing Japa. Stotra means the Shloka by which we perform worship. 'Vishnu Sahasranam' etc are stotras. Here, word 'etc' stands for 'Narayan Kavacha'. Perform reading and recitation of these stotra as per your capacity. Now, those who does not know 'Sanskrit' should perform Japa and Kirtan of the name of God Krishna. Such Naam Kirtan of the attributes of God should be performed like Stotra - Paath, and should be performed regularly. If the text is : 'perform Kirtan of Gunas', then one can perform recitation of old devotional songs describing the divine attributes of God Shri Krishna. Bhagwat says: One should perform worship by reciting new or old Bhajans-Kirtan in vernacular language, and thereafter pray with folded hands to God to earn his pleasure.

They shall then offer food to Lord Krishna and partake of 'Prasada' from the offerings to the Lord. They shall always engage themselves with love in the eternal devotional service of Lord Krishna. (58)

Thereafter, the Atma Nivedi Bhakti should offer such Naivedya-Anna (food for God) which has been cooked by Bhakta himself or by a proper person. Such Naivedya should be offered to Shri Hari. Naivedya should follow Aarti to complete this Mahanaivedya Vidhi. After such Mahanaivedya Vidhi, the devotee should take as Prasad, the food which was offered to Shri Hari as Mahanaivedya. It is not a virtuous act to consume food without offering it to God. That is prescribed by Gautam in Padma Puran :

Oh Ambarish ! The choicest food if prepared at home but not offered to God and consumed by a person, gives hellish sufferings for seven births. The same scripture also describes the Punyas earned on consumption of food after offering it to God as Mahanaivedya. The person who offers Naivedya, and there after, lays Tulsi leaves and Charanamrit in it and consumest everyday, earns the Punya of crores of holy fires.

Such Atmanivedi devotees should perform services to Shri Krishna day and night, with great pleasure and love and without pretence or anguish, All his acts should be for Shri Krishna. And 'with such dedication he should perform Bhajan of Shri Krishna. Lord Shri Krishna do not accept services without love. Therefore it says: 'service with love'. It is said in Bhagwat : A devotee if offers plain water with love and faith, I love to accept it, But I am not pleased with a non-devotee, though he offers flowers, light, food and incense etcetera good many things. Further, it is said : I accept with pleasure the offerings like leaves, flowers, fruits, water and food from the Atmanivedi devotee who offers it with devotional love. Mokshdharm says: Bhagwan accepts with a nod of the head, the acts which have been performed in the best form by a devotee. Though, Bhagwan is always fully well satisfied, but he accepts from his devotee the offering like a needy one and shows his pleasure to the devotee by way of return in plenty. Pancharatra says: My devotee, if he offers a little, I take it as if it is for me; but if a non-devotee offers plenty as an offering, I don't accept it. And Puran says: A devotee if he offers is entire earth with the precious wealth of diamonds

and jewels, but without his mind in God, then God would not be available to him.

The duties of an 'Atmanivedi' Bhakta have been prescribed in Bhagwat. He has full faith in nectar like episodes of my leelas, he tells such episodes to others, he is firm in my Pooja, he always worships me by prayers and Stotras, service to me is the greatest respect for him, he offers respect to me by bowing all his limbs, he worships my devotees at his best and firmly believes that I reside everywhere and in every being. All his acts are directed to and only for me, and he praises loudly my virtues, his mind is totally surrendered to me, he has given away all his desires, he has given away pleasures, wealth and happiness for my sake. Desire, donation, sacred fire, Japa, penance and Vratas are all being performed only for me. Oh Uddhava ! By such religious duties, an Atmanivedi devotee earns devotion for me. In fact they desire nothing except devotion for me. Geeta says : Oh Arjuna ! Whatsoever you do, eat, sacrifice, donate or perform as Tapa, do it by dedicating it to me. God explains the reward of such devotion : When a devotee gives away all the acts and becomes an Atmanivedi Devotee to realize me, then he becomes immortal and merges himself into me". Merges in to me", means achieves a spiritual state like me, and becomes free by automatic destruction of the sins. He inculcates my mental state. Geeta says: The people who offer all their Karmas (actions) to me and become my follower by meditating upon my divine form with total concentration in me, get free from these worldly ways and I emancipate them in no time.

To remember God always means not to stop remembering the name of God for a fraction of a second. Bhagwat also says : Such devotee is the greatest in the Vaishnavas, whose firm concentration defeats the temptations of the wealth of the three worlds and remains firmly fixed on those feet of Shri Hari which are desired constantly by the unconquered souls of the Gods. Shrimad Bhagwat adds further : The days and the nights which are spent without Katha - Varta of Shri Hari (Bhagwan) are mere reduction in the length of the life. Moreover, the moment which is spent without the sweet memory of the lotus-feet of Krishna, destroys our happiness and widens the horizon of our sufferings. Again it is said : Oh King ! Therefore, all the people, by all the means and forever, should listen to Bhagwan, Kirtans of Bhagwan and should remember Bhagwan. Geeta says : Remember me constantly and carry on your fight. Further, it is said, "Those who are with firm faith, remember me and perform my Kirtan constantly.' Vishnu Rahasya says: The moment, during which we forget remembering God is the moment of the greatest loss. It is the largest hole. It is the Moha and illusion. Naradji says in Vaishnava Chintamani, Oh King ! There is no restriction of place in remembering and performing Kirtan of Lord Vishnu. There is no restriction in regard to time. Know this without any doubt. Varah Puran says : The person who remembers me by "Narayan" 'Achyat' 'Anant' or Vasudev during his life earns my divine abode. In Kshatrabandhu Upakhyan of Vishnu Dharmottar it is said : One who is engrossed in chanting the name of Shri Hari lives beyond the limitations of time, space and

Niyam. Skand Puran says : One should remember Bhagwan with disc in His hand and should remember him constantly. There is no restriction such as space, time, state or self purification etc in remembering it in (Kirtan). Only name of Bhagwan is enough to fulfil all the desires of a desirous devotee. Brahmand Puran says: If a great sinner performs Kirtan of Bhagwan from the depth of his heart, he becomes free from the sins and becomes capable of purifying others. Naradiya Puran says : A fraction of a moment, if spent without Kirtan of Bhagwan, gives pain like robbery. Vishnupuran says: Oh great saint ! Janardan who is the master of all living bodies and Guru of this universe should be remembered constantly as he is the remover of all the pains of this and the other world and he is the contender of our desired acts. Nam Kaumudi says : Remember Lord Vishnu constantly. Don't forget remembering him. All dos and don'ts are his slaves. Bharat says: In all religions (ethical duties), the Dharm (ethical duties) of worshipping Bhagwan with utmost devotion is the greatest religion.

These dedicated devotees are declared by scriptures as 'Nirguna' i.e. those who transcend the three Gunas; because all their activities are Nirguna because of their devout and continual contact with the Lord who transcends the three 'Gunas' (Satva, Rajas, Tamas). (59)

For this purpose means for 'Krishna'. All the acts means all the actions performed by a devotee by his own sense organs. Nirguna means, free from the three Gunas of Maya

but adorned with the jewels of the divine attributes of everlasting benediction and divine - Shri Hari. Shri Hari is the destroyer of the fears caused by Kala, Maya and Yama in his followers. Hari means Shri Krishna. Vishnu Dharmottar Puran says : There is no fear of Maya for a devotee of Krishna. To relate means to be used (acts) in the services to Bhagwan. Though the acts look as if they are embodied in Guna, but in fact they become free of the Gunas. They desire nothing except realisation of Bhagwan. Geeta says: Concentrate in me. Be my devotee. Perform my Poojan. Offer your worshipful prayer to me. You will get only me. I am telling you this truth. You are dearest to me. Bhagvat says : People with Sattva Guna are consigned to heaven, people with Raja Guna are consigned to earth, and people with Tamo Guna are consigned to hell. Only Nirguna devotees get me (Bhagwan). As the water on the way becomes Ganga-Jala on coming in contact with the holy water of the river Ganga, in a similar way, the acts with attributes of Shri Hari become Nirguna. That is established by Vishnudharmottar Puran. It proves the element of Nirguna beyond any doubt. In Ekadash Skandh of Bhagavat, Bhagwan explains his uniqueness to Uddhava: 'Oh Uddhava! On following my axiomatic religion with Nirgunatva - by getting free from the effects of three Gunas - one becomes free from death. This is my firm determination. Therefore, my axiomatic religion is free from the effects of space, time and nature.' Therefore, those who are practising my religion wholly are called Nirguna. That part is to be taken as understood. That becomes imperative. His knowledge and devotion too become

Nirgun. In third part of Shrimad Bhagwat, ' Nirguna' element of Bhakti has been described : To listen only to my virtues, I should be considered as the cause of all the secrets and mysteries, the movement of the mind- like the flow of the great river Ganga to merge in the great ocean - should ultimately meet me. These are the attributes of Nirguna - Bhakti. Its Nirgunatva in knowledge of ultimate has been described in the eleventh part of Shrimad Bhagwat : 'The knowledge of Kaivalya (ultimate) is Sattvik, the knowledge of Vaikalpic (antithesis) is Rajas and the knowledge of Prakrutic (material) is Tamas but the knowledge of faith in myself is called Nirguna. To reside in the forest is Sattvik, to reside in the a town is Rajas and to reside in house of a gambler is called Tamas residence. But to reside with God (me) is called Nirguna. The action which contains no attachment is called Sattvik, the action with attachment is called Rajas and the action with no reference is called Tamas action. But one, who comes only to me without any self ego is called Nirguna. The faith in Adhyatma is called Sattvik (Adhyatma means spiritual knowledge). The faith in Karm (action) is called Rajasi and the faith in non-religious is called Tamasi. But the faith in serving me is called Nirguna. The food which is proper, pure and has been received without any effort to get is called Sattvik food. The food which is liked by the sense organs is called Rajasi food. And food which gives pain and is impure, is called Tamsi food. In this shloka there is 'cha' kar at two places, therefore, it is to be understood that : The food offered to me is Nirgun : It is explained so by Shridhar Swami. Sattvik food gives

spiritual (Adhyatmik) happiness. Rajasi food gives sensual pleaseure and Tamasi food gives poverty subordination and creates Moha (illusion). The food from the offerings to God is giver of Nirgun-Bhav. As per Pancharatra, those who are firm in personal religion and with firmness in devotion are called Ekantik (single minded) Bhakta (devotee). They are with knowledge about the ultimate and are self dedicated : Those who are with knowledge of personal religion and adorned with the ornament of freedom from worldly desires worship God like a lady who worships her own husband- such people with matchless devotion are called Ekantik Bhakta.

Those devotees shall never even drink water or take roots or fruits without offering them to Lord Krishna. (60)

Those Atmanivedi (self dedicated) devotees should not consume even water without offering it first to Lord Krishna. There is nothing surprising if they cannot take milk etce without offering it first to Lord Krishna. They should not eat leaves, roots, fruits without offering it to Bhagvan. There is word "Adi"- etcetera. It means that grain can not be taken without offering it to God. Also it may be concluded that all new things like clothes, ornaments etc should be offered first to Lord Krishna, and should be used thereafter. Brahmand Puran says : Leaves, flowers, fruits, water, food and medicine if they are to be consumed, then they should first be offered to Krishna Bhagwan and then should be taken. Padma Puran says : Oh King

Ambarish! New cloth, fruits, food and other eatables should first be served to Lord Krishna by a true Vaishnava and thereafter should be consumed by him. Skand Puran says : Eatables like sweets, fruits, sugar cane and other things like gems, ornaments, vehicles, clothes, cosmetics and beauty aids etc, all should be served first to Lord Krishna and should be consumed only after offering it first to Lord Krishna. Otherwise it becomes a drawback on the part of a devotee. It is said in Bhagwat : "Whatsoever is dear to one on this earth, should be offered first to me and then should be consumed. Such act from a devotee earns benediction for his own self." 'Adorned with the scent, garments etc offered to you and after having food offered earlier to you, we- your slaves - may become victorious on Maya.' 'Atmanivedan means to surrender everything at the lotus feet of Bhagwan.

All our devotees who, due to old age or great adversity, are not able to offer worship to the image of Lord Krishna shall handover the image to other devotee and shall offer that much mental worship as health permits. (61)

The feelings of oldness are called old age. Body becomes weak due to old age. This weakness causes incapacity for performing Poojan etc. One also becomes so during the weakness caused by major sickness. In both these circumstances or during the invasion (on the country) when it becomes impossible to perform Poojan of God, then in such circumstances a Vaishnav should hand over this

Poojan (Shaligram or image of Lord Krishna) to such person who has convenience for performing Poojan of image or Shaligram with dedicated devotion. After handing over Pooja, the Vaishnav should act according to place, time, age, capacity and circumstances and should protect personal attributes as Vaishnava. Vaishnava have been allowed for mental - Poojan during extraordinary circumstances. They should perform Manas-Pooja- not a conventional Poojan. This is a direction from Laghu Harit Smriti.

Only that image of Lord Krishna which is given for worship or installed by the Acharya of Dharmakul shall be worshipped. The other images may be only bowed down to but not worshipped. (62)

Acharya means one who is born in Dharm-Vansh and preaches Bhakti-Marg (way of devotional worship). That meaning is to be considered here for 'Acharya'. Not that who administers holy threads as per vedic ritual. Because the reference here goes with the earlier definition. Ling Puran says : Acharya means such a person who practises himself, associates others in such practice and ponders over the deeper meaning of the scriptures. The idol which has been given by such Acharya or installed by such Acharya, such an image is to be worshipped everyday. Now word 'serve' (all) is to be drawn from the Shlokas preceding and suceeding this. The image (or idol) which has been given or installed by the Acharya of other Sampraday (sect) deserves only bowing to. One should bow down to them with rememberance of the name of God. But one cannot

worship them everyday. Devotee of God must not have thought of a stone in relation to the image or idol of God. The people with such thought have been classified as sinners as per Pancharatra. 'The people who imagine a stone in an idol, imagine a human being in a Guru and imagine caste in Vaishnavas are sinnes.' Further, it is said : One who imagines a stone in the Shaligram of Pooja, imagines a human sense in a Guru, imagines caste in a devotee of Vishnu, imagines simple water in the sanctified water of holy shrine (touched by the saints and remover of the drawbacks of Kaliyug) imagines ordinary words in the divine name of God and imagines common element of God in omnipresent Lord Vishnu definitely consigns himself to hell. Nirnaya Sindhu and Narad Puran says : One who worships Vishnu or Linga worshipped earlier by a Shudra, cannot remove his such impurity through any atonement. One who worships a Linga or Vishnu which has been worshipped earlier by a woman, consigns himself in hell for millions of years.

All my followers shall go to the temple of the Lord daily in the evening and shall engage themselves in singing loudly the praises and reciting the names of Lord Krishna. (63)

All devotees and everyday. They should go to the temple in the evening. At that temple, where the idol or portable image of Bhagwan is installed. They should go there and perform Darshan. Here the act of performing is to be understood. They should recite the names of Lord Krishna,

who is the husband of Radhika. Chanting of the names should be performed with complete mental concentration. Chanting of the names of Bhagwan emancipates the devotee in this age of Kali. Therefore he should perform it. Shrimad Bhagwat says : Oh King ! Kaliyug is like a mine of follies, but it has one good attribute. Human being in Kali has the opportunity to earn emancipation by chanting the divine names of Lord Shri Krishna. In Sat-Yuga it is through meditation, in Treta-Yuga it is through holy-fire, in Dwapar-Yuga it is through rituals of Pooja, but in Kali-Yuga same emancipation and such rewards may be had through Kirtan-Chanting divine names of Shri Krishna. It is said : Wise people worship and perform Poojan of Shri Krishna who is dark in complexion but is luminous with divine light, and has the divine weapon of the disc (Sudarshan) in his hand and adorns Kaustubh Mani (a divine gem) on his heart and has Sunand etc Parshadas at his service. Wise people worship him with Yagya and Kirtans. The people who are aware of virtues and are accepting core of everything always wish for Kali Yuga. In Kali-Yuga, the wishes may be fulfilled through Kirtan. Vishnu Puran says: The rewards which may be earned through meditation in Sat-Yuga, through holy-Fire in Treta, through Pooja in Dwapara are easily available through Kirtan in Kali-Yuga. Varah-Puran says: Those who perform Kirtan of my name during Kali-Yuga have earned benediction. They have performed a virtuous act. They have earned the greatest benefit of their life. Skand Puran says: There would be no danger of venomous teeth of the snake called Kaliyug, because name 'Govind' and it's

chanting acts like a fire in the forest and turns that snake into ashes. Brihad Narayan Puran says: Those people have been benedicted who have Chanted the names of Shri Hari, Kaliyug can do nothing against them. Padma Puran says: The people chanting 'Hare ! Keshava ! Govind ! Vasudev ! Oh Almighty !' become free from the fear of Kali-Yug. Vishnudharmottar says: Oh Tiger in the form of man ! The people, who chant the names of Lord Vasudev everyday, have no harm from Kali-Yug. Virichisarvaswa says: Mere chanting the name of Shri Hari, relieves one from the pains of life and enables him to swim through the ocean of worldly ways. Such power of singing the praises, discards all the drawbacks and sins of Kali-Yug. There is nothing surprising in it. Suparna says: One who gets one's own self free from laziness and performs Kirtan of Lord Narayan for a while ears divine achievements. If it is so, what would happen to a person who chants the name of God constantly ! This Kirtan is to be performed separately by men and women - that is the precise instruction in Narad Panch Ratna. It says : lady should join the assembly of women and a man should join the assembly of men separately and perform Kirtan by sitting in such specific assembly, but not by other ways.

Discourses on the Lord's life and teachings shall be delivered and listened to with great respect. On festival days, songs of Lord Krishna shall be sung in accompaniment with musical instruments. (64)

Now, let's talk about the works to be carried out after

Kirtans. Katha of Lord Shri Krishna. Means, as per convenience of time, Katha should be read about Shri Krishna from the scriptures like Dasham Skandh etc. It also means that the Katha should be described elaborately and should also be in vernacular language. That Katha is to be performed with great respect and is to be listened to with utmost respect. Performance of such Katha as a listener or as a speaker emancipates soul. It is said in Bhagwat : The people who listen to your divine leelas, recite such leelas, read aloud such leelas and remember them in their heart, praise them and sing them earn your lotus feet which in no time, give eternal peace in this world. Those who listen to your auspicious name, utter such name loudly, listen to it with it's rememberance and concentrate at your lotus feet while doing worldly tasks, automatically stay away from the ocean of worldly ways. It is said : To describe the divine beauty of God means to perform Tapa (penance), Shravan (listen to), Sukrut (virtuous acts), wisdom and donation. That is the meaning considered by poets. The people, who drink the nectar in shape of Katha poured in their ears by Satpurushas, become free from the hold of vicious intentions, become pure and earn a place at the lotus feet of Shri Hari. Knowledge becomes virtuous knowledge when one becomes free from the sensual pleasures. Impatient mind becomes peaceful. These two, together remove the attachment for pleasure. Therefore, he becomes free from the attachments of the worldly pleasures. Thus he becomes free from such attachments in this world and in the other world also. This Path is called Bhakti-Yoga. One who has achieved such stage, always

loves Katha of Shri Hari. "Those of followers, whose minds are concentrated in me and listen to my Katha with great happiness and perform different Tapas. These people, though they live in their houses and though they perform their professions very skillfully, Yet they become free from the pains due to listening my Katha, and have no bondage of these worldly ways. Those who recite such Katha and those who remember the lotus feet, earn the state of eternal mental peace at the time of death".

Festivals means the days like Ekadashi. On such days the Kirtan of Lord Shri Krishna should be performed in accompaniment to musical instruments like Veena, and Mridang. Lord himself has said that on such days special bath - special Abhishekam, special food - Annakoota, Geet and Nritya - dance and singing should be performed in a festive manner.

All my followers shall everyday follow the course laid down above and shall also undertake the study of religious works in Sanskrit and vernacular to the best of their intelligence. (65)

The followers shall practise this everyday. They should perform the routine with full knowledge about it. Sanskrit means the language of God and Prakrit means the vernacular. They should study the scriptures written in both these languages. They should ponder over it again and again. That is the source of knowledge about the form of religion and non-religion. It is said in Raj Dharm of Bharata : Knowledge of a person increases on his regular study of

the scriptures. Bhagvan says in Geeta : Only scriptures are the evidence against action, no-action and its organization. Padma Puran says: The person who has not studied the scriptures is like an animal. Vidurji has said : A man without knowledge is always pitiable.

A man shall be assigned work only after careful thought for which he is best suited but not otherwise. (66)

Suitability of a man, means suitability in the light of his religion etc. After careful consideration of such suitability, the man concerned should be assigned work, but not otherwise. Yagya Valkya says: Those who are well versed in religion should be assigned religious works, Learned people should be assigned financial works, eunuchs should be assigned work pertaining to women and lower people should be assigned the work of the lowest level. Vidurji also says: Oh King ! People should be assigned three different categories of the works. Naradji says in Sabha Parva : Oh Bharat ! First know the superior, average and lower type of people and then assign work according to their level.

Those who have engaged servants shall ever look after them by properly providing them with food and clothes, according to their financial capacity. (67)

Employees and servants. Those words are indicative of their qualities befitting those who are to be maintained. As

per Kashi Khand following fall under that class : Mother, Father, Guru, Wife, Sons, those who are under refuge, those who have come for alm or support, those who are under protection and fire those nine are to be nourished and maintained. They should be maintained or nourished as per their status or capacity. Word 'etc' has -been suffixed to word money. It means that they should be supported by providing money, medicine and other nourishments. This should be performed within one's personal financial capacity. Those have to be satisfied constantly, means regularly and daily. They are to be satisfied, not to be dissatisfied. Skand Puran says: This class of the dependant, who is the fruit of the seen and unseen, should be taken care of. One who neglects such duty attracts sin, therefore, with all out efforts one should take care of them. It is said that only such living is a true life where one lives by giving shelter to others. One who fills his own belly without sharing it with others, is a living dead. Bharat also says: One who eats sumptuous food and wears fine apparel without sharing it with his servants is most condemnable. Anger free and truthful words, equal distribution, forgiveness against hatred, bearing child in own wife, purity, malice towards none, simplicity and proper feeding of servants are the essential duties applicable to all Varnas (castes).

A person shall be addressed in a manner befitting his status and virtues in the context of time and place, and shall not be treated in any other manner. (68)

As per the qualities in a man, means as per the qualities like caste, clan, knowledge, penance, Yoga, majesty, dignity etc. Those qualities are to be considered along with time and place. After considering these three factors, words should be uttered to him. It means in light of these three, one should be called. Niti Vivek says: Nobles, Yogis, Satpurush and Statemen should be given due respect while addressing them in Varna (Caste) and Ashram (stage of life). Space and time should be considered means; A Guru, may address his disciple as 'you' (singular second person) at the hermitage but should not call him so when they are in a public assembly - there, he should be given respect in proper words - though he may be a disciple. This example explains space-place. Now about time (Kala). If the disciple is old in age, the Guru should address him with the words of elderly respect. This is to be understood. Here virtues are to be imbibed and therefore nothing otherwise is to be considered or to be thought of.

On the arrival of a preceptor, a ruler, a very old man, a recluse, a scholar and an ascetic, our courteous followers shall rise from their place and offer them a seat and accord them a warm welcome by means of sweet words. (69)

Guru-perceptor- means one who had administrated Guru-mantra; Guru means one who has taught knowledge; Guru means elders like father etc. Rulers means Kings, old means those who are older in age. Recluse means those people who have renounced from the worldly ways and

are engaged in pleasing God. Scholars means those who are well read in religious scriptures like Vedas, Purans etc. Ascetic means those who have performed penance like Kruchhachandrayan Vrata and other penance.

Our courteous followers are required to offer respect to them by rising from the seat, by offering Pranam with folded hand, by offering respectable seat to them, by welcoming them with great respect. If such followers would not practise as prescribed, then they would be in a great trouble. That is the meaning here. As we have read in the Bhagwat (Sixth Chapter) Indra-the King of Gods - lost his empire on not offering respect by rising from his own seat on arrival of great saint Brihaspati. In the eighth Skandha of Bhagwat it is said that Indradyumna was consigned to the birth of an elephant on insulting Agastya Muni. These are indicative of troubling times. If a disciple is old aged, and his Guru is young or in his youth, even then, the Guru deserves respect from his aged disciple. Vayu Puran says : Though the Guru may be young in his age, youthful disciples rise from their seat with suspended breath, and respect him to feel comfort. Valmiki, while extending piece of advice to Bharat in his Ramayan, says: Offer your Pranam to Guru, old people, ascetics, deities, guests, temple and dutiful Brahmins.

None shall sit with a foot placed on a thigh or with both the knees bound with a piece of cloth before a preceptor, a deity, a ruler or in an assembly. (70)

One should not sit crossed leg. Crossed leg means by

keeping the left foot on the thigh of the right leg or by keeping the right foot on the thigh of the left leg. One should not sit in such a position before or in front of his Guru, deities or a King. This prohibition includes this act against learned people, ascetics, scholars etc who have been mentioned in the previous shloka. The shloka indicates 'foot' in singular, therefore there is no objection in sitting in 'Padmasana' before such people. In a sabha too, sitting cross legged is not allowed. Smriti says : One should not sit in Veerasana (a special posture of body befitting a warrior) or cross legged before a Acharya and those who are senior in age. Vashistha Muni explains the form of Veerasana. Veerasana means to fold a leg backward and then to keep another foot on that folded leg by crossing it. By a cloth means with a side cloth. One should not sit by wrapping a side-cloth around the back and both knees to make it a seat of comfort. Nobody should sit like that before Guru etc. Sadachar Deepak also forbids such acts.

All my Satsangi followers shall never enter into a controversial discussion with the Acharya. They shall serve him with devotion with food, money and clothing in the measure of their capacity. (71)

One should not enter into a controversial dicussion with his Guru. Here, controversial discussion means to argue, to ignore, to avoid or to enter in to a verbal fight. One should follow each and every word of his Guru. One should follow it with great respect. Not following the words of the Guru is treated as a breach of duty by the disciple.

Sanat Kumar says that avoidance of the words of a Guru and criticism of scriptures are a breach of the religion by a disciple. It consigns such disciple to hell. Agastya Samhita says that the insult of the Guru implies serious trouble in the present Loka. It says: Those disciples who insult their Guru who is worth of worship and meditation, fall from their souls, friends and relatives. Oh Great Muni ! Those sinful and fallen people who are not obeying the words of the Guru, are always plunged in great troubles.

Not only that, everybody should worship his Guru - Acharya with offerings like Anna (food), Dhana (money) and Vastra (clothes). Here the list is suffixed with 'etc'. It means, cow etc. could be given. Vishnu Rahasya says: As all Gods reside in a Guru, one should perform the Poojan of his Guru by the way of different offerings.

On hearing the news of the arrival of the Acharya, our followers shall go forthwith to welcome him with due respect and honour and on his departure, they shall accompany him up to the outskirt of the village to give him an honourable send-off. (72)

My followers should go forthwith with musical instruments etc to welcome Acharya to their village on hearing about the proposed arrival of Acharya. Moreover, on his departure from their village, they should accompany him to the outskirts of the village. In Madhaviya definition of Parashar Smriti it is said : On arrival of the Guru, one should go forthwith to welcome him and on his departure from the village should accompany him up to the outskirts

of the village or up to the water place of the village. This is to show respect to him. Village includes town etc. The word welcome is suffixed with etc. Therefore it is to be understood that while welcoming him, gifts should be offered to the Acharya as a part of honouring welcome.

None shall undertake an activity, devoid of Dharma, even though it may expected to bring highest reward. For, it is only Dharma that verily fulfills all the four Purusharthas like Dharma (ethics), Artha (wealth), Kama (desires) and Moksha (liberation). Therefore, Dharma shall not be abandoned out of attachment to the desired objects. (73)

Great reward or big monetary gain. If such return is available on performing certain act or work, but if such act or work is not approved of religion, then such act or work should not be carried out. Why ? Because, religion only is the truest giver of the desired fruits. No means of pleasure are non-available on performing religion. Parashar Smriti says: The act which is against the religion but is giver of great award, then a wise man should not perform such act. Because the happiness of this world and the world other than this is available only through religion. Fall from the religion destructs man.

None shall initiate and follow the unethical and irreligious conduct even of the great men of the past. Only their righteous and religious precedents shall be followed. (74)

Past means of earlier times. Great men means those who were at the peak in penance, Yoga and splendour. Irreligious acts means infidelity, consumption of non-eatables etc. Such acts of those great people are not to be practised. The acts and courtesy which are divine and uncriticised are only authentic, therefore, gentleman should not practise unethical acts. They should not accept unethical acts. Ethical acts have been defined by Matsya Puran : Donation, truth, penance, generosity, knowledge, holy fire, worship and control on sense organs, these eight are the ethical aspects. The acts performed by Manu and Saptarshi etc Satpurusha (truthful people) have been described as ethical actions in all Manvantaras. The attributes of Dana (donation) should be known from there. The bad acts of a gentleman too are not acceptable. Shrimad Bhagwat says: The people follow the life of great people and earn emancipation. Therefore, Oh Jagadguru (greatest Preacher)! Bad acts are not good for great people. They too, should follow and practise the great path of religion, penance, Yoga, truth, mercy etc. This implies that the virtuous acts of great people are highly educative to us. Markandey Muni says in Shrimad Bhagwat : Usually great men are practising virtues to teach religion to the souls in human body. The practice of religion by the people, gives them pleasure. They praise such religious acts. In a similar way Bhishma had preached in Mokshadharm of Mahabharat : Oh King ! Religious people should not copy the acts performed by deities and Munis, and should not criticise such acts of deities and Munis. One who deeply ponders over, evaluates his own powers and then performs

virtuous acts to earn happiness.

No confidential and secret matter of anybody shall be disclosed to others at any place. Everyone shall be treated with the due respect he deserves. None shall transgress this rule of conduct out of distorted notion of spiritual equality. (75)

Of nobody means, neither of men or women and nor of impotents. Confidential means secret; the talk which deserves secrecy. Such talk should not be disclosed before anybody. Yagyavalkya Muni says: Do not disturb the core of anybody. It means that the details about anybody should not be disclosed. Naradji narrates the causes of God's love for him, in the scripture Narnarayan Akhyan, and while describing virtues says that the secret details of others should not be disclosed.

Equality. Treat everybody equally. Same Brahm resides in every soul. Think on this line. Extend hospitality with that sense, irrespective of their good or bad qualities. That is desired courtesy, with a judgement of good and bad. These both cannot be treated equally, as it removes the basic difference between two. So wisdom should prevail in distinguishing both. This wisdom has been explained by Kapil to his mother. Living bodies are superior in comparison to inert. Bodies with soul are superior than those. The bodies with life, soul and mind are superior to those. The bodies with life, soul, mind and organs are superior to those. Then come those with the added attribute of touch sense; then comes the further addition of sense of

taste, then comes the addition of sense of smell, then comes the sense of listening, then the sense of vision, then both the rows of teeth; then set of two legs, then come people divided in to four classes (Varna), then comes the Brahmin, then comes the Brahmin with the knowledge of Veda, then comes the Brahmin with the full interpretation of the meaning of Veda, then come those Vedic Brahmins who are capable of removing doubts in regard to Vedic interpretations, then come those who are practising religion, then are those who are fully detached to sense objects, then are those who are not acting against the religion, then come those who act without desire of fruits and dedicate such acts to God; they are supreme. They have laid their actions and the fruits of their actions at my feet. They have become free from the pride of doing. They have developed the sense of equality and balance. They are supreme. Nobody is greater then them.

All my followers shall undertake special religious observances during the four months of monsoon. Those who are weak and incapacitated shall do so for a limited period for the month of Shravan only. (76)

Chaturmaas means a group of four months of monsoon. Aashadh, Shravan, Bhadrapada and Aashvin are those four months. This period begins effective from the eleventh day of the first fortnight of the month of Aashadh and ends on the twelfth day of the first fortnight of the month of Kartik. This entire period between the above two dates is called Chaturmaas. This is conventional definition, one should

know it's meaning as per the religious scriptures. All my followers - means all female and male followers - should undertake special religious observances during these four months. The religious scriptures have prescribed good many observances and have classified then in light of Varna (caste) and Ashram (life stages). One should follow at least one such Niyam befitting his caste and life stage and which is most effective in pleasing God, from the Niyams which I am to narrate now. Now, those who are weak in practising the Niyam for four full months, must practise such Niyam strictly in the month of Shravan. It is said to be important to practise this Chaturmaas Vrata in Himadri region of India. 'Beginning with the eleventh day of the first fortnight of Ashadha month, men should practise these Niyam by performing fast on that day and should control all his sense organs. This four-month Niyam should be concluded on the twelfth day of the first fortnight of Kartika month. One who fails to perform Vrata in this manner becomes a sinner for the whole year. Those who are weak, should perform this Vrata for one month. The procedure of this Vrata may be known from Vrata Rajya.'

These special observance are constituted of the following practices : Listening to with attention and discoursing on the life and teaching of the Lord, Singing of Lords glory, performing Maha Pooja, Chanting of Maha Mantra, reciting hymns and walking around the image of God. (77)

Katha of Lord Vishnu means Katha of Lord Shri Krishna

which is told by a devotee of Lord Shri Krishna. Means, in procedure, one should listen to the discourses on Shrimad Bhagwat everyday and with all required rituals. The procedure or the rituals for listening to such Katha should be known from Shrimad Bhagwat Mahatmya. Attributes of a speaker and attributes of the listener have been listed in that scripture. A true speaker of this Katha should be a learned person in scriptures, he should be a good speaker, he should be good in preaching, he should be an Aryan, he should be a devotee of Lord Shri Krishna, he should be a strict practitioner in personal religion and should be a Brahmin by caste. Attributes of a listener are purity, religious life, concentration and attention, devotion, belonging to any one of the four castes, having faith in God, not chewing betelnut and not looking at women. He is not lazy, does not wear a head gear, does not speak, does not sit cross legged does not act oversmart, does not wear footwear, does not tie cloth around the legs and back while attending Katha, worships the words of the speaker and is free from prejudice and anger. Bhagwat Katha should be recited as per procedure everyday and should be recited to those who are desirous of listening to it and such Katha should be recited near Bhagwan. In narrating and listening to such Parayana one should know the rules, regulations and restrictions prescribed in regard to halting or not halting at a particular chapter, number of chapter prescribed for a particular day etc. These may be known from 'Vidhan-Nidhan'. This is second such rule. Third such rule is to read and recite the attributes of Lord Vishnu written in vernacular. This is for daily practice. Moreover,

Vishnu Maha Pooja, Panchamrut Snan, Maha Abhishek, Maha Naivedya, Grand Aarti and Pooja with such Aarti fall under rule four. The fifth rule is to chant the sacred hymn of Lord Vishnu consisting of eight letters. One should chant thise Mantra as per his capacity and according to procedure. To practise daily and as per procedure the divine hymns of Vishnu Stotra and Vishnu Sahastra Naam is the sixth rule. Seventh rule prescribes 108 Pradakshina of Lord Vishnu.

And full physical prostration before the Lords image (Shastang Dandavata Pranam). These eight are the best observances and one out of these should be practised. (78)

Pranaam means offer respect with all eight parts of the body. This has been explained earlier. These eight are the best. These are giver of the best fruits - with closer relation to Lord Shri Krishna. As this term contains 'etc.', there are other rules also. In Chatur Maas Mahatmya of Skand Puran, it is said in dialogue between Brahma and Narada that eyes should be kept away from the vision of things other than Lord Shri Hari. Same should be followed in regard to other senses. This should be practised more rigidly during Chatur Maas. Wise people should always try to control the mind. In Chatur Maas, there should be special observance for more concentration on Lord Shri Krishna. Ego is like poison in the bodies of human being, therefore people should try to discard ego. This is particularly significant at the time of Lord's rest (Chatur Maas). Wise people should always speak the truth; they should not speak

lies. Particularly in the period of Chaturmaas and for the pleasure of Lord Shri Krishna, one should speak the truth. All wise people should try with all out efforts to earn the pleasure of Lord Vishnu- who is meditated by Yogis. The name of Lord Vishnu, realises celibacy, is the highest of all the religious acts and gives strength to other religious attributes. There is nothing beyond celibacy. Celibacy must be practised during Chatur Maas. Just as the Kama is a big enemy, in a similar way anger, greed and taste are also enemies. These should be controlled in Chatur Maas. One rule is to practice fullest devotion. That is to be practised just for the pleasure of Bhagwan, nothing else. No other fruit is to be expected.

Herein it is said to practise this special observance, therefore there ought to be some general or sub-observances under such special observance, that must be understood and should be practised accordingly. For such, as Bhavishyottar Puran has said, vegetables should not be consumed during Shravana, curd should not be consumed during Bhadrapada, milk should not be consumed during Ashwin and pulses (pod- bearing) should not be consumed during Kartika. Skand Puran says : A person with devotional attributes should not sleep on a cot, he should not consume garlic and other non-consumables during the sleeping period of Bhagwan (Chatur Maas). It is said that brinjal, water-melon, radish and garlic etcetera should not be consumed and companionship of spouse should be avoided completely for one whole month. One should control all the sense organs and mind and should donate as per capacity. Achardeep says : God stays away from

those who consume brinjal, watermelon, Bila and Umarada fruits. Parashar says: Animal hair, water from leather bucket, over-seedy fruits, pulse of Masoor, fluid substances sold by any twice born, the salt taken at the time of having food, the food consumed without lavely offered it to Lord Vishnu, unfiltered water, milk with salt, milk of animals other than cow, goat and buffalo are called non-vegetarian items. Things which are produced from animals are called meat, wise people should avoid such things, other observances on the similar time may be had from Vrat Himadri.

All shall observe devoutly a fast on Ekadashi days, i.e. eleventh day of each fortnight of every month as also on Janmashtami (birthday of Shri Krishna) and Shivratri days and shall celebrate them with sonorous musical songs in honour of the Lord being played on musical instruments in a spirit of great eclat. (79)

Ekadashi day means each eleventh day of both the fortnights of every month. These Ekadashi days should be celebrated with complete fast, Pooja of God and in complete waking state without sleep. This should be performed with due respect and festivity and should not be discontinued under the fear of paining the body. Because all our bodyly pains are our routine matters and those pains are supposed to stay with us till the body stays with us. Shri Narada says in Nirnay Sindhu, 'The people with devotional fervour and the devotees of Vishnu should perform fast on Ekadashi day.

Katyayan says in Kaal Madhava : Those who are above eight and below eighty years of age are required to perform fast on Ekadashi days of both the fortnights. Himadri and Laghu Narada says : It is beyond any doubt that the person who consumes food on Ekadashi day, becomes sinful and flows in the river consisting of night soil, urine and pus. In some cases the Ekadashi days of second fortnight of the months - other than Chatur Mass period, have been forbidded for fasts by householders, but that restriction is for the Non-Vaishnavas,. According to Tattva Sagar, one who treats all Ekadashs equal in their succession is the true Vaishnava. Details about this observation may be referred to in Himadri. Now, about the loss of the Vratt. Deval Rishi says : Repeated consumption of water, mouth-freshner, day sleep and the company of women destroys the Ekadashi Vrata. Vrata without faith, Vrata with anger and Vrata without celebacy bears no fruit. A single look, a slightest touch or a single utterance with a woman destroys the Vrata and destroys celebacy on cohabiting with one's own wife. One falls from the Vrata on crying, quarreling and showing anger. This applies equally to men and women. Donation, Vrata, Observances, Knowledge, Meditation, Holy Sacrifices and Japas performed with great care become fruitless if carried out in the state of anger.

Methodology of the fast has been explained by Katyayana and great saint Vashishtha. Fast means rejection of all the comforts of life and living a virtuous life. To perform Japa of personal God, to meditate and listen to religious discourses are a few of the attributes of the person who performs fast. Other attributes are kindness etc. Herein

'God' means personal God or the deity of particular Vrat. The state in which one becomes free from the sinful acts and acts upon virtuous acts by leaving food, is called fasting. The use of tooth brush of green tree branch is prohibited earlier during such fast. The performer of the fast should perform twelve gargles and should clean his tongue and mouth with leaves. Narada Vratark prohibits even looking at cooked food. The performer of fast should not see, smell or think about food, and should not even cook for others. Those who are physically weak for performing a fast, should take fruits in a small amount. Nirnay Sindhu says : There are ways for physically weak people they may consume roots, fruits, milk, and water during the fast. Nobody suggests food on a fast day. Not only that, but Bhagwan prohibits consumption of those things during Ashadha and other months. One who consumes roots and fruits on the fast - days of Dev Podhi the first day of the Sleeping Period of God in Chatur Maas, Dev Uthi Ekadashi (the last day of Chatur Maas when Lord rises from the last Chatur Maas sleep.) and on Zoolana Ekadashi (Ekadashi day of Lord's bathing ceremony in fresh flowing water) pierces my heart and gives pains. The ailing people are exempted for consumption of food Vayupuran prescribes the consumption of suitable food on that day for such people. Food should be consumed in the latter part of the day (evening) wholesome food such as wheat, milk etc may be consumed except for rice and rice products. Fruits, til, milk, water, butter, oil, Panchamrit and air are the successive best consumables in this order of listing. The day before the day of the fast and the day after

the day of the fast are not allowed for consuming flowers and sandal wood etc as per Naradiya Puran : 'Oh King ! For the three days effective from the tenth day of each fortnight, one should leave tastes, betel leaf, flowers, company of women and day sleeping. Sleeping state and lack of Poojan of Lord Vishnu reduces the fruit of Vrat in to half. Therefore every Vaishnava should awake and perform the Poojan of Lord Vishnu to strengthen the reward of the Vrata. The procedure of this Vrata may be referred from Vratchandrika.

Besides Ekadashi days, the Vrata should be performed- on Krishna Janma days of Janmashtami, Ram Navami etc as mentioned in scriptures along with the Vrata on Shivaratri day- with festive celebration. The procedure of such celebration should be known from the scriptures of Vrata. All these Vratas should be performed in a festive mood by singing and chanting devotional songs and hymns to the tune of musical instruments and Maha Pooja should be performed in such environment. Sumptuous food should be offered to the Sadhus and Brahmins, the Katha - Parayan should be arranged amidst devotional singing and complete waking state. The householder's conventions should not be performed on such fast days. If it is a quarantine period on the day of Vrat (fast) due to some incident like birth or death, then the quarantine period should be observed for the personal self and the fast should be observed but the Poojan of the personal God should be performed through the others. The woman who is undergoing menstruation period should undergo the observance pertaining to personal self and Poojan of personal God should be carried

out by others. The failure in observing these observances attracts sins, as those observances are treated as daily religious routine. Katyayan Muni says in Madhaviya : Chandrayan Vrata should be performed in the case of failure in Ekadashi Vrata by the way of eating food in day time or at night. Bhavishyottara Puran says: The one who is not performing Vrata of Vishnu Jayanti, undergoes the pains of the hell and becomes a prisoner of Yama. Skand Puran says: person, who is not performing Vrata of Maha Shivaratri, roams in this world for thousands of births. Narada Panchratra recommends the practice of all those Vrata : All pure Ekadashi days (not affected by the tenth day), Vaman Dwadashi, Ramnavami which gives divine power, Krishna Janmashtami, Nrisinha chaudasha and Shivaratri are the main Vratas.

Effort shall be made to abstain from day sleep on the day of fasting, because day sleep nulifies the fast as does the sexual indulgence on the day of fasting. (80)

On the day of Vrata or fast, the people are free from the duties pertaining to their bellies, as such, they spend their fast day in utmost laziness or day-sleep. To avoid such thing in His devotees, He prohibits such things during the fast days. Day sleep should be avoided in Ekadashi fast and atonement fast, because the day sleep and the sexual indulgence nullifies the Vrata. The day sleep and sexual indulgences are closely correlated in their negative effects. Sexual indulgence destroys the fast, and in like manner the day sleep destroys the Vrata !

Shri Vithalnathji, son of Shri Vallabhcahrya who is King among the vaishnavas, has prescribed the days of Vratas, which shall be followed by my followers, who shall observe fasts and festivals accordingly and shall adopt the mode of worship of Lord Krishna as enjoined by him. (81-82)

The judgement about the day of Vrata and Utsava (fasts and festivals) shall be accepted from the judgements passed by Shri Vaishnavacharya. This is clearly ordered here. The decision in regard to the days of Vrata (fasts), Utsava (festivals), Ekadashis and Anna Koota Shall be accepted from the judgements passed by Shri Vithalesh, who is the son of the King of all the Vaishnavas - Shri Vallabhacharya. Therefore, whatsoever has been directed by him to his devotees, shall be accepted and acted upon.

Following and practicing that, means-not following the decisions passed by others. Not a single day or date from the decisions of others should be considered. All the festivals are to be performed according to the decision of Shri Vithalesh. His decisions are taken as the direction. It clearly indicates that no decisions from others are to be accepted or to be acted upon. It applies equally to all Vratas and Utsava. Now suggestion part of this direction is indicated here: If the tenth day of the fortnight exceeds fifty four becomes about of the fiftyfive Gharis (a ghari is consisted of twenty four minutes) than the Ekadashi day following it comes under the effect of tenthday and therefore fast shall not be observed on that Ekadashi day. Now, if Ekadashi is free from such effect but are two in the number, or may be two twelfth days, then the second

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following day should be observed as fast day, not the first. In the case of Janmashtami, the day at the time of sunrise shall be observed as Janmashtami day. If that part of the day is under the effect of the seventhday of the month, the fast may not be observed. If the Eighth day with such effect is a Kshaya Tithi (missing date) then the fast shall be observed on the ninth day. And if such eighth days are two, then first day in these two shall be observed as the fast day. In Vaman Jayanti, the Vrata shall be observed if there is conjunction of Vishnushrinkhal Yoga or Shrvan Nakshatra on the Twelfth Day and shall be taken noon-time of such date if there is no such conjunction. Ramnavami Vrata day should be free from the effect of the eighth day. And if the ninth day with such effect is a Kshaya (missing) Tithi (date), then the Vrata should be observed on the eighth day. And if pure ninth day are two in number then the fast should be observed on the first ninth day. Nrisimha chaudash should be free from the effect of the thirteenth day. And if such polluted date is a missing (Kshaya) date, then the same day should be observed as fast day. If pure fourteenth day are two in number, then the first such date should be observed as Vrata. In Falgun Purnima etc days, Fuldol Utsava should be celebrated in the later part of night when there is Uttara Falgun Nakshatra. There shall be no insistence for particular date. In similar way, Anna Koota should be performed on the first day of the first fortnight of Kartika Maas - right before appearance of the moon and in the portion of Amavasya (last day of the month). The judgement on Shivaratri has not been given by Shri Vithalnathji - therefore - the

decision in regard to this may be taken from Samay Mayukh, for example: Shivratri should be taken as midnight, and if there are two dates, then without considering midnight portion, the next day shall be taken as Vrata day.

The procedure of serving Lord Shri Krishna should be taken from him. Service should be offered every day. Should know about different services in relation to time, clothing, ornaments, food etc. to be offered to Lord Shri Krishna. All such services are to be performed according to the teaching of Shri Vithalesh. These have been given in detail in annual calender of Vrata Utsava Vidhi and Satsangi Jivan.

A pilgrimage of holy places, chief among which is Dwarika, shall be made by our followers in the prescribed manner and as their means permit shall be kind and charitable towards the poors according to their resources. (83)

According to writer of treatise, the Dwarika means the place with the beautiful doors and gates. Our followers should perform the pilgrimage of holy shrines which includes prominent holy Shrine of Dwarika. This pilgrimage should be performed according to procedure and their personal capacity. Such pilgrimage enables the pilgrim to cross the ocean of worldly ways and therefore, these places and Shrines are called Punya Kshetra or Tirth. Maha Pooja should be offered to Bhagwan at such Shrines, Sadhu and Brahmins should be satisfied, and festivals

should be celebrated there. As pilgrimage has the main objective of devotion, the statement has been addressed in general to all. Ugrashravas says, 'Oh Brahmins ! Services offered to great people and saints, pilgrimage paid to the holy shrines, desire made for listening Parayan Katha, faith etc. encourages interest in the Katha. Parayan of Shri Vasudeva. As per capacity means those who are not capable to perform pilgrimage of so many holy places should perform the pilgrimage only of the Shrine at Dwarika. Our personal God Shri Krishna resides for ever at Dwarika. Ekadash Skandha of Shrimad Bhagwat says: The Dwarika, which was abandoned by Lord Shri Krishna and was sunk into bottom of the water by the ocean, has become the permanent residence of Bhagwan Madhusudan since the day of sinking. That place removes all evils, revives all auspicious memories and has become most auspicious symbol.

It's procedure has been mentioned in Kashi Khanda of Skand Puran. One who is desirous of proceeding on such pilgrimage, should perform fast at home and offer Poojan to Lord Ganapati, manes, Brahmins and the saints. Thereafter, should conclude the fast, should under go holy observance and proceed on such pilgrimage. The Poojan should be performed of manes on reaching the pilgrim place to share the fruits of pilgrimage. The Brahmins at the pilgrim place should not be put to the test, and food should be offered to the needy. Fast, removal of hair and mane's offering should be performed at the pilgrim places. The donations should be distributed as per personal capacity and should not look at the woman with a sensuous vision,

should not perform violence, should not speak lies intentionally. The one, who is well controlled bodily, controls his mind and has the knowledge of God, performs penance and has earned fame always earns the reward of such pilgrimage. He never takes birth in the class of birds. He never takes birth in the region of evils. He never suffers pains. He becomes happy forever. He finds the means for the emancipation. The sins committed at the other places are destroyed in the holy shrine, but the sins committed at the holy shrine becomes everlasting and undestroyable.

A Physically strong pilgrim should not take food twice during the day at the pilgrim place. Skand Puran says: One third of the Punya of the pilgrim lapses on taking food twice at the pilgrim place. Three quarter of the Punya lapses of the pilgrim on performing trade at the pilgrim place, and all his Punya he looses on accepting donation or alm at the pilgrim place. He looses half of his Punya on riding a vehicle at the pilgrim place and looses a quarter of Punya on using footwear and umbrella. Krutya Ratna says in it's Prabhas Khanda : If a poor Brahmin takes donation at pilgrim place, and donates tenth part of it to God, stays free of any fall in his Punya, Vamanji says that learned people takes donation as per their bare needs, therefore no drawback effects them. Deval Rishi says in Nirnaya sindhu about the removal of hair at different pilgrim places and holy shrines: It is imperative to remove hair and perform fast at all the holy shrines excepting Kurukshetra, Badarikashrama, Lonar and Gaya. Fast and removal of hair is a must on second visit of the pilgrim place or holy shrine within the span of ten months. Hemadri Granth is particular

in regard to the offering to the manes during the pilgrimage of a holy shrine. At the time of performing offering to the manes, one should avoid Arghya (offering water), Aavahan (rousing call), Poojan of toe of Brahmin and the questions like 'are you satisfied?'. Also should leave violence. During a pilgrimage, the God presiding over that holy shrine should be worshipped through Maha Pooja. Alpa Pooja and the offerings as per personal capacity. Accordingly the donations should be made as per capacity to the Brahmins and sumptuous food should be offered to them. Vaishnava should be worshipped there and cows should be donated.

And this third phase now is to be related to all the following sentences. Everybody should be kindhearted towards the weak and poors. And should take care of them as per his capability. Treating them like personal friends he should welcome them with good hospitality but should not insult them. Vyasji says, Poors, handicaps, trouble torns, diseased, women and misfortunates should be shown mercy. Bhagwat also asks such impartial Brahmins to show mercy to the others. A Brahmin, who is pious and impartial, if ignores poors, loses all his divine powers as a pure Brahmin like water flowing out from a broken utensil. Bharat mentions that harassment to the poors invites disasterous calamity: One who harasses poors or makes fun of them invites great trouble on himself. A strong person, who troubles the weaker one, invites destruction for his entire clan right from its roots.

All my followers shall reverently respect and offer obeisance to the five deities, viz.: Vishnu, Shiva,

Ganapati, Parvati and the Sun. (84)

All my follower shall reverently worship five Gods. These five Gods are Vishnu, Shiva, Ganapati, Parvati and Surya (Sun). In these, Lord Vishnu who is called as Padmanabh (one with lotus flower from his navel), is the incarnation of all incarnations and Omnipresent supreme God and therefore he is worshipable. Lord Shiva is The supreme of all Vaishnava religion. Therefore, he is worshipable. Lord Ganapati is worshipable, because as per Ganapati-khand of Brahmvaivarta Puran, he is part incarnation of Lord Shri Krishna and has been established as most worshippable amongst the Gods. Goddess Parvati is to be worshipped, because she is spouse to Lord Shiva and is helpful in receiving pleasure of Shri Krishna. This the reason, why does the Gopies at Vraj, Shri Rukmaniji at Kundinpur and Shri Vasudeva at Dwarika have worshipped her and the events are narrated in Shrimad Bhagwat. Lord Suryanarayan is the deity of the divine hymn of Gayatri and is the form of God and the form of Veda. He therefore is the root of the religious activities and is therefore worth worship and meditation. Therefore with these five Gods for worship, there is no room for thinking about other Gods to be worshipped. In this, vaishnavas are to worship these five Gods with prominence of Lord Vishnu as supreme God. The placement of Gods therefore in personal temple should be like this: In the front of the worshipper devotee and in the centre of the throne shall be the seat of Lord Vishnu. In it's north-east direction sits Lord Shiva, in south-east sits Lord Ganapati, in south-

west sits Lord Suryanarayan (sun) and in north-west direction sits Goddess Parvati. According to Padarthaadarsh : If Lord Shiva is in centre, then in north-east sits Lord Vishnu, in the same order comes then Lord Surya (Sun God), Ganapatiji and Godders Parvati. And Lord Vishnu if sits in center, then beginning with north-east shall be Lord Shankar, Lord Ganapati, Lord Surya (Sun God) and Goddess Parvati. And if Goddess Parvati is in centre, then beginning with north-east shall be Lord Vishnu, Lord Shiva, Lord Ganapati and Lord Surya (Sun God). If Lord Ganapati is in centre, then beginning with north-east shall be Lord Vishnu, Lord Shiva, Lord Surya (Sun God) and Goddess Parvati. Like this, Lord Shiva's seat in the north-east blesses the worshipper with the greater happiness - and an improper arrangement becomes harmful. Directions and sides indicated here have been supported by Prayagdham Jatam. Face-word side of God should be assumed as East.

When there is the calamitous influence of the evil spirits, one should resort to the chanting of Narayan Kavach or Mantra of Hanuman, but not to the recitation of mantras of the deities of the lower domain (85)

Ghosts etc. Some times means in the time of impure state. The nuisance of the evil spirits if takes place in such times. Evil spirits means ghosts, spirits, demons, Vampires, Brahm Rakshasas etc. One should chant Narayan Kavach which is mention in the sixth part of Shrimad Bhagwat

and Lord Narayan is the deity of that Kavach. One should become pure by proper wash of hands and feet, and should take seat facing north, should take Achamana (Sip water from right palm) and with total withdrawal of the Indriyas (sense or gans) and mind and with absolute control on speech one should chant Mantra of Narayan Kavach ('Aum-Namonarayanayeti - Aum - Namo - Bhagate - Vasudevaya'). Thus one should perform Japa of Narayan Kavach. Moreover, to eradicate that evil nuisance, One should perform Japa of "Hanumat Veera" either original hymn or chanting on the rosary-beads. The procedure of performing Japa should be confirming to the rituals prescribed in the scriptures of the hymns. But in no case the Japa of the hymns not related to Lord Shri Krishna and his devotees should be performed. Because, Chanting of mantras of other deities, attracts drawback in devotees unconditional refuge in Shri Hari. Such drawback is not attracted on performing Mantras of Lord Hanuman. Lord Shri Raghunathi has said in Ramayana that one who worships Hanuman is worships me as I reside as soul in Lord Hanuman.

When the solar or lunar eclipse takes places - all my followers shall leave aside every other activity and after being purified shall engage themselves in the chanting of the Mantra of the Lord Krishna. (86)

Eclipse makes one unholy, Our followers should leave their household works in the period of Sun or Moon eclipse, should become pure by taking holy bath and should perform

Japa of Ashtakshara Mantra (eight lettered hymn) of Lord Krishna after such ablution. This means that nobody should left without ablution and no worldly activity should be performed during the period of eclipse. Great Rishi Vasishtha has said that all become impure on appearance of Rahu. Ablution should be performed in the beginning of eclipse, and Japa - Homa should be performed during the course of eclipse. Purashcharana Chandrika says: All active people should perform ablution (to purify himself) and should perform Japa of the mantra of God till the end of sun or moon eclipse. Markandeya Muni says ablution with cold water is more beneficial than that with the hot water. Own water is more favorable than the water borrowed or taken from others. Water on the surface of land is more beneficial than underground water. Flowing water is more regardful than such surface water. Water of a lake is more rewarding than the water of a falling spring. Then comes river water whichis, comparatively better than all these, but the water from then holy shrine is far better in comparison to river water. Then comes greater rivers and then river Ganges, but the highest in reward is ablution in sea water. As Kamalakar explains, the hot water bath, that mentioned here stands for sick or ailing people, Great saint Vasishtha says that the ablution recommended here, should be practised in the time of defilement owing to birth or death in relations. Such defilement is not effective during the period of eclipse and the person stays pure of such defilement, till the release of the eclipse. Brahma Siddhanta prescribes the method for the Darshan of the eclipse and recommends a curtain of cloth to look at

aclipse, also suggests to look at the reflection received in the dish of oil or water. But a pregnant women should not see such views without a curtain of the cloth. Also know that no food should be consumed three Prahara (a period of three hours) prior to moon-eclipse and four Prahar (a period of three hours) prior to Sun eclipse. Great Gautam recommends in Madhaviya that no food may be consumed in the period beginning four Prahara (a period of three hours) prior to Sun-eclipse and three Prahar prior to Moon eclipse. This restriction excludes children, older ones and ailing people. Nirnaya Sindhu prohibits such food to children, older ones and sick people for the period one prahara prior to the eclipse. In dusk, if such eclipsed sun sets, no food should be taken for the rest of the day and the night following such sun-set. And such eclipsed moon, if sets early morning in such eclipsed state, then no food should be consumed during the remaining part of the night and for the day following such moon-set.

When the eclipse is over, all shall take bath with clothes on, and householders shall give charities within their means, and the others i.e. renunciates and recluses shall do only worship of the Lord. (87)

Now, after the performance of Japa and on release from enclipse, the householders should perform bath with cloth on and should donate gold etc. That donation should be made as per personal capacity. As per the vow made in regard to donation during eclipse-Japa, in accordance to that vow, one should make the donations, that is the advice

from the wise greats. Hemadri says: Perform bath in the beginning of eclipse. Perform Japa during the period of eclipse. Give donations on release from the eclipse and perform again bath on complete release from eclipse. Not performing bath attracts drawback as says Bhargava in Archan Chandrika chapter : 24 : One who does not perform bath on release from eclipse becomes Sutaki (impure) for the entire period till forthcoming eclipse. Smriti Ratnavali suggests to perform that bath without chant of any Mantra. Now says about those recluses who have nothing to donate. What should they do ? They should worship mentally that supreme God by offering available objects if any. They whould get the reward of donating on such worship. Vishnu Dharma says that the reward which is earned through the donation of Various objects, may be earned on whole hearted worship and Poojan of Lord Vishnu.

All my followers belonging to four casts shall observe sutak - the period of impurity consequent upon birth and death of a relative, during which a person is prohibited to do religious ceremony or touch religious thing - as prescribed by scriptures according to the proximity of their relationship with the person born or departed. (88)

My followers of all four castes means Brahmins, Kshatriyas, Vaishyas and Shudras. They should maintain Sutak - the period of impurity caused due to brith or death. They should maintain it in accordance to their blood relation. They should practice it in accordance to the rules

prescribed by Dharmshastra. If a female child is born in the family, then Sutak - the period of impurity becomes of ten nights for all those who are related to this child in extent of seven generations. Angir Smriti says: After the period of ten days of impurity all four Varnas (castes) becomes pure according to Shatatapa. Relatives till fourteen generation are required to maintain Sutak of three days as per Agni. In the case of birth of a male child Sutak period is of ten days for the seven generations. And the same is of the three days for fourteen generations, whereas some recommends only one day for such Sutak. And some people recommend only three day Sutak on birth of a female child. Now Angiras says about the touchability of such Sutakis (impures). If it is a Sutak due to birth, then there is nothing wrong in touching other than Sutaki. And on touching Sutaka (one who has given birth), one should perform bath to become pure. Prachetas Muni says in Haralata : Sutika become free from Sutak in all four caste after completion of the ten nights, and (she) can not attend to the works related to Gods or manes during those ten days. Paithansi Muni says about the right to work : If she has given birth to a male child, then she can attend to the normal work after the twenty nights, and if that is a female child, she should be allowed after the one month. This period of the twenty days or one month should be counted after the ten days of Sutak. There is no objection in donating or receiving the donation during such birth impurity period and for that Vyasji specifically says that there is no objection in receiving or giving the donation on the first, sixth and the tenth day of Sutak. This according to Nirnay

Sindhu, applies equally to the birth of a male or female child.

It is said more precisely about the period of impurity caused due to death in the family. Brihaspati says that the relatives up to seven generations should maintain ten days for the purity from such Sutak and relations up to fourteen generations are requires to maintain it for three nights and Gotris - means - the relatives of thirty one generation should perform bath for the purification from such event. Further, Yagyavalkya and Parashar says that the event of death in the age group between new-born to teething period, requires simple bathing for the personal purity, and if such death is in the group of first hair-cut, attracts one nights impurity period, but said period of impurity becomes of the three nights in the case of a death in the age when deceased had Sankar (ceremony) named 'Vratta'. The age beyond this Sanskar (ceremony) attracts the period of impurity for ten days. A Kshatriya becomes pure of such Sutak after the twelve days, Vaishya after the fifteen days, Shudra becomes pure after fifteen days. A married woman if gives birth at her fathers house then in that Sutak for her brother is only for one day. Same is the state of Sutak if a married woman dies at her fathers house.

Now, Nirnaysindhu says about the extent of Sutak and it's foundation on the proximity of the relation. On the death of Acharya, mother, father, daughter son, performer of holy-fire, priest of holy-fire and sister's son, the Sutak becomes of three days and three nights. And relations up to the fourteen generations have to practice such Sutak for the same period. It applies at the same extent both in birth

and death. The Sutak in the case of the death of the performer of holy fire, son of a daughter, class-mate, brother in any of the three relations, disciple, mother-in-law, intimate friend, father-in-law, sister, sister's son, becomes of two days and one night. The Sutak in the case of death of a disciple, Upadhyaya, relative in fourteen generations and others mentioned above in previous sentence, becomes at least of one night irrespective of their death in the own house or at other place. One becomes free from Sutak on performing bath with cloth on in the case of death of the one who has common Acharya for the administration of sacred - threads. This rule applies equally to all the castes. Following Shloka in Mitakshara defines Sutak period very clearly : The deceased son of the sister or daughter, if has expired after his sacred - thread rites, then in that case Sutak - period becomes of one night. And in the case of mother's brother etc, it becomes of two days and one night if he was staying in proximity and same becomes of one day if he is at other place. If in the same village, Sutak period becomes of one day. And that of a Ritvik (performer of holy fires) who was performed Shrout and Smarta sacred fires, the Sutak becomes respectively of the three nights and one night on the death of such Ritvik. Similarly, at other places also Sutak period becomes of one night and two days in this capacity. Further details based on the classification in accordance to age and position are not being given to avoid expansion of the topic. This may be referred in Dharm Shastra. Others should not touch those people who are under such Sutak.

Paithinas Muni shows the manner in which this Sutak-

the period of impurity - is to be maintained : The Sutak becomes effective right from the moment of death in the case of the death of a twice born (one who has been initiated sacred - threads) but without Agnihotra ceremony, and becomes effective right from funeral rites if deceased was with Agnihotra. If news of birth are received after ten days, there shall be no Sutak on such birth. Deval Rishi says in Madhaviya Puran : Sutak is non-effective after the passage of the period of impurity. Great sage Vasishta says : The Sutak of a death becomes of three nights if the news received after the three months, becomes of two days and one night if received after six months, same becomes of the one night on the news after nine months and only ablutive bath is enough for such Sutak on receiving news of the death after nine months. If deceased was in other place, the bath only should be performed. Brihaspati defines the term other place as the place situated between big rivers or mountain or the place where the language spoken is quite different. Some define this term on the bases of distance more or equal to the sixty Yojan. But such arrangement according to Smriti Artha Saar stands only for those who are not Pitris (belonging to same clan). The son should maintain the Sutak of ten complete days on the death of his father or mother, though he may be residing at a distant place and the news if comes even after a long interval of one year. In similar way, the Sutak for the same period should be maintained by a husband, wife and stepwife on demise of a spouse or step-wife. Reclused saints are required to take ablutive bath on death of their parents, no other impurity period is applicable to them. According

to Himadri of Linga Purana : Recluse saints are beyond the effect of the period of impurity caused by Sutak. They are required to perform ablutive bath on the death of the preceptor and parents. Yama says in Madhaviya Puran : During a birth Sutak if arrives another birth Sutaka, or during a death Sutak if comes another death Sutak, then predecessor purifies the successive Sutak. If birth Sutak comes after death Sutak, the birth Sutak becomes pure, but if death Sutak comes after birth Sutak, then that death Sutak can not become pure and affected has to maintain that death Sutak for the relevant period. Small Sutak becomes free and pure in duration of a big Sutak but a big Sutak can not become pure in duration of a small Sutak.

Exceptions from a Sutak have been shown in Kurma Puran for example : Satpurushas are not recommending any Sutak-the period of impurity-to the residents of forests, celibates, hermits and those with firm religious faith (Naishthika) on their lapse or death. The a text indicates 'birth and death'. Shuddhi Tattva and Kurma Puan says that simple bath is enough for such ablution during an emergency or unfavourable times. Shuddhi Ratnakar also reveals in the words of Daksha that all these Sutaks are for a peaceful period and no Sutak effects in unfavorable times. Only bath is enough in such circumstances. Trinsh Shloki opines : One who practises Annasatra, one who performs Vratta, king, groom, priest of the holy-fire, scholar of the scriptural learning, Vaidya, one who extracts oil from the oil seeds and an ailing person if all these are engaged in their respective duties and time changes forcing them to run away for their native place, then in such

circumstances, no Sutak - whatsoever - effects. While performing donation, rite of sacred-thread, holy-fire, offerings to manes, war, first hair-cut, pilgrimage, Japa, marriage ceremony, then during such activities the Sutak becomes ineffective, and only ablutive bath stands enough for the purification. One should refer Nirnay Sindhu for a proper interpretation of this Shloka. Yagyavalkya says: The priest and host of the holy-fire and the people associated to it, the organizers of Annakshetra, the performers of Vrattas, the celibates, the donors, the knowers of Brahm-the ultimate reality all these people and during the acts like distribution of the donations, marriage ceremony, performance of holy-fire, battle, transfer of political powers in the state, calamities, unfavorable times, requires only ablutive bath for a purification from Sutak. Mitakshara gives detailed interpretation of this Shloka. Readers should refer to it. Sandhya etc, religious rituals are not permitted during the period of impurity.

From amongst my followers, Brahmins shall develop qualities like control of mind, control of senses, forgiveness, self-content etc.; Kshatriya shall have virtues of courage, and fortitude etc. (89)

The Brahmins should cultivate the virtues like blissfulness, withdrawal of the senses, forgiveness and satisfaction. And Kshatriya should cultivate bravery and tolerance. Here the ethical duties of all four castes have been described. Brahmins should cultivate Shama - blissfulness - the control on the mind. Shama gives true

happiness, therefore, it has been given the first place. Smritis also say that how can one get happiness without control on the mind ? Dama means the control on the senses. The importance of this may be judged on the bases of 'Aapad-Dharm' given in Bharat. All great and wise people have considered Dama as a giver of benediction. And particularly for the Brahmin it is axiomatic religion. Kshanti-kshma - means to forgive others to tolerate untoward acts of others. God pleases to such people who forgives others. Therefore this attribute has been considered as a virtue. Jamadgni says in Bhagwat, Oh great ! This virtue of forgiveness had rewarded us with our due position as Brahmin., but this great virtue of forgiveness has given the highest position of Parameshwar to Lord Brahma who is the preceptor of the Lokas. It is said that Kshma-forgiveness- beautifies Goddess Lakshmi, Brahmani and Goddess Prabha - Kanti (luminosity) of Sun-God. And Lord Shri Hari pleases immediately to the people who adorns the virtue of forgiveness. To be satisfied with the food and clothes received effortlessly, is called satisfaction. Dissatisfaction opens the gates of hell. Naradji has said, 'Oh King ! The scholars who are capable to remove religious illusions from the mind of learned people and are well read in religious scriptures with the leadership in the assemblies of scholars are consigned to hell if they live without satisfaction. An unsatisfied Brahmin loses his brightness of knowledge, penance, glory, and greatness due to his unsatisfied desire for sense objects. God has also said that all the objects of life are fulfilled by satisfaction. Brahmin if lives with absoulute satisfaction, never diverts

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from his personal religion and all his desires are fulfilled. In fact the dissatisfaction is the cause of life and death for the man. One who is satisfied with whatsoever has been given by the destiny, attains emancipation as per the Smritis. The Brahmin who is satisfied with the wealth given by destiny, attains luminosity and loses it like fire extinguished by the water, on his dissatisfaction. Shloka contains words 'Satisfaction etc.', therein Penance and Mercy too are included. The body of a Brahmin is not for the satisfaction of the desires, but such means is for attaining ultimate happiness after death which is attainable through penance and Vrattas like Kruchchha chandrayana Vrata etc. Shrimad Bhagwat Geeta says: Shama (subsidence), Dama (self restraint), Tapa (penance), Shauch (purification) Kshanti (forbearance), Aarjava (modesty), Gyan (knowledge about ultimate reality), Vigyan (science) and Aasthikta (faith in God) are the natural attributes of a Brahmin. Mokshadharm also says one who is neither angry on being insulted nor happy on being respected and gives Abhaya (freedom from the fears) to all living beings is called a Brahmin by the Gods. One who's life is for the religion and practices such religion for Shri Hari and performs virtuous duties day and night is called a Brahmin by the Gods. Sanat sujatiya advises to imbibe twelve virtues and give away twelve vices : Dharma (religion), Satya (truth), Dama (self-restraint), Tapa (penance), freedom from Matsar (wrath), Lajja (modesty), Titiksha (endurance), Anasuya (freedom from jealousy), Yagya (sacred fire), Daan (donation), Dhriti (steadfastness) and Shriti (scriptures) are the great twelve vrattas of a Brahmin.

And Krodha (anger), Kama (carnal desires), Lobha (greed), Moha (temptation), Desire to work, Akripa (unkindness), Asuya (jealousy), Maan (pride), Shoka (sorrows), Spriha (wishful desire), Irshya (envy) and Ninda (negative remarks) are the twelve vices or drawbacks which the people should leave.

Now, 'Bahujai' means those who are born from the arm of Vairat Purusha (cosmic God). These are Kshatriyas (caste of worriers). Explains here two duties of such Kshatriyas, Shruti says that Kshatriyas are born from the arm. They should imbibe virtues of Shaurya (bravery) and Dhairya (tolerance). Bravery means great courage in the battle field and Dhairya means capability of tolerating. Shloka contains etc' suffixed to these two virtues, therefore, the virtue of Udarata (generosity) should be considered along with those two virtues. Ekadasha Skandh of Shrimad Bhagwat says: Tej (inner light), Bala (power), Dhiraj (patience), Shaurya (bravery), Titiksha (endustriousness), Sthirta (steadiness) Brahmanya (purity) and Aishvarya (prosperity), are the virtues of a Kshatriya.

Vaishyas shall take to agriculture trade and commerce, money - lending and similar pursuits as occupation and shudras shall resort to service etc, of the three castes such as Brahmin, Kshatriyas and Vaishyas as a means of livelihood. (90)

Vaishyas means those who are the third in the caste system. Agriculture means farming, commerce means trade and money-lending means banking etc financial

occupations. From these, the occupation of agriculture should be carried out as per advice of great saint Parashar. To trade means to sale and purchase non-restricted goods to earn profit. In occupation of money-lending one should act in accordance with Vyavaharadhyaya and should make profit accordingly. Contemptible means those who are paining on this earth as per Kshir Swami.Aaranyak says, 'Oh Aquatic ! one who eats cooked vegetables on the fifth or sixth day, one who is free from the debts, one who has not to travel are always happy. Shudras (fourth and last group in the caste system) should serve all three castes inclusive of Brahmins. The service extended to Brahmin benedicts shudras. It is said in Anushasan Parva of Mahabharat. Shloka here contains 'etc'. There, in interpretation to that word, shudras should serve their own parents besides those three castes and should practice religion founded on non-violence. While describing common religion for all four castes, Yagyavalkya Rishi has said that the non-violence, truth, not stealing, purity, control on senses, donations, suppressions of desires, mercy and forgiveness should be practised as the means of religion. Refer Dharmashastra for further details in personal religion of castes.

The twice - born shall perform sacraments (which are in all sixteen purificatory rites consequence upon conception etc), daily rituals (Sandhya etc), also obsequies (offerings made to manes) in accordance with the scriptures laying down such conventions at proper time and within permissible means. (91)

Twice-born means Brahmins, Kshatriyas and Vaishyas. Sacraments means the rites which purifies the body. Those are sixteen and begin with the rites on conception. Daily rituals means such religious acts, which are to be performed daily (e.g. Sandhya-meditation). Parashar also says: body-bath, Sandhya, Japa, offerings to sacred-fire, religious-study of the scriptures, offerings to manes, worship to God and deities, these six rites are to be performed daily. Shraadha means - offered with absolute faith. This word stands for Pitri Tarpan - rites to manes. Marichi has said in Prithvi Chandrodaya : Shraadha means offerings to the manes - departed souls and ancestors offered in the form of tasty food. It is prescribed in singular form to apply it individually. Nirnay Sindhu has narrated ninty six such offerings to the manes and departed souls: Ama means - on the last day of the month - Amaavaasyaa, Fourteen Manvantars, Four Yagas (kali etc), twelve Makar Sankrantis, thirteen Dhritis, thirteen Paata, Sixteen Mahaalayas, Eighth day of the each fortnight of a month and in the eight number and four days as are the days preceding such Eighth day of the month this make all togather ninety six. All these Shraaddhas are to be perforated in accordance to personal Grihya Sutra. Therefore, there are many Kalpasutras created by Aashwalaayan, Kaatyaayan, Laatyaayan etc. Munis from those one should follow the one befitting his Veda, Shakha and Rishi, and should act according to it. Grihya Sutra enlists relatives and family members - such as wives, sons, daughters, future sons and daughters etc and those have been treated as drawees to the family. In the rituals of

pacifying the deities and in other rites they are required to be accommodated in the performance of such rituals. Also the Sutra entrusted by the Acharya should be taken as Grihya Sutra. Now defines the term 'according to time'. The rituals are to be performed at the specific time, for example - the rituals pertaining to God should be performed in the first part of the day, the acts pertaining to human beings are to be performed during the middle part of the day and the acts pertaining to the manes and departed souls should be performed in the opinion of the Shritis. Smritis also says that the acts for God should be performed in the first part of the day and the acts for the manes should be performed in the later part of the day. Therefore, one should perform the rituals without flouting these norms. 'within permissible means'- prescribes that there should be no misery in spending money after such rituals if one has enough of money. The shlokas, pertaining to these rituals and mentioning woman, man, child should be chanted with appropriate correction in accordance to gender and caste of related one. That would give appropriate reward. Grihya Parishista says that the rituals performed according to Grihya Sutra (personal or of others) give appropriate reward to the performer.

Now in version Yathaa-Balam, it is to be interpreted as per capacity. If there is no capacity to perform all the Samskars separately, then in that case one should perform the ritual of the first hair-cut and sacred- thread ceremony and other rituals should be covered in those two. In similar way, three time bothing, three time Sandhya worship one should cover the rest two in the performance of the same

ritual in the morning. Also in Sandhya worsihp, if whole ritual can not be performed, then in that case Aachaman (sip water from palm), Praanaayam (to regulate vital air), offering to God and ten chants of Gayatri Mantra should be performed. Similarly, instread of ninety six types of Shraadhha (offerings to manes) one may perform the two offerings to manes on Mahalaya and annual if he is not capable enough and may perform only Pindadaan if he has no capacity at all. He himself should offer only Pinda without any donation or Brahmin, and should perform fast in accordance to Dharmashastra.

What if Shaadha falls on a fasting day ? Katyayan Muni resolves this confusion in his Madhaviya Puran : If the fast is a fast of routine, in that case observe a fast (as of Ekadashi fast) and inhale only smell of the Pinda. As per some ancient scholars, if Shraadha comes on a fast day of routine, such Shraadha should be performed on the next day of the fast. In Pushkar Khanda of Padma Puran it is said : Oh Rama ! If Shraadh comes on the day of regular Ekadashi fasting, then that day should be omitted and Shraada should be performed on the next day - twelfth day. Brahm Vaivart Puran says, 'Oh King. The Shraadha performed on Ekadashi day, consigns the mans, recipient of donations and performer of such Shraadh to the infernal regions'. This Shloka mentions 'Dwija' (twice born) therefore this should be observed by the three castes. Shudra (fourth in caste-system) have no access to Veda. All these Sanskars (rites) are not to be performed by them. Therefore, they should perform the Samskars other than these prescribed for the three castes. Shruti says brahmins

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were created by invoking Gayatri, Kshatriyas were created by Trishtubha hymn and Vaishyas from the hymn of Jagati, but the Shudras were created without any hymn. Vyas prescribes ten rituals (sanskar) for Shudras in the scripture of Sanskar Mayukh : 1. Garbhaadhan in the ritual of conception, 2. Punsavan (the ritual of feeding milk performed on the third month of conception), 3. Simant (the ritual performed on the fourth, sixth or eighth month of pregnancy), 4. Jaat Karma (the ritual performed on the birth of the child), 5. Naamkriya (the ceremony of naming the child), 6. Nishkram (a ritual performed in which the four month old child is taken out of the house for the first time.), 7. Anna Prashan (the ceremony of giving for the first time rice cooked in milk to the child of six month age), 8. Vapan Kriya (the ritual of sowing seeds), 9. Karna Vedha (the ritual of piercing ears of the male child) 10. Vratadesh (the ritual of religious vow), 11. Vedarambh Kriya Vidhi (the ritual of beginning study and learning of the scriptures), 12. Keshant (the ritual of tonsure ceremony), 13. Snan (the ritual of bath), 14. Udvah (the ritual of marriage), 15. Vivahagni Parigraha (the ritual of auspicious marriage fire), and 16. Tretagrisangraha. Now in above sixteen Sanskar, the sanskars up to karnavedha the nine Sanskars are for ladies and are to be performed by them without any Mantras. The Mantras - hymns - are to be uttered only in Vivah Sanskar. And no Mantras are to be uttered in all the ten Sanskars, if the Sanskar is for a Shudra. Brahmpuran says that, as per Prajapati, the shudras are not evolved with Vedic hymns, therefore, the hymns are not to be used in the marriage ceremony of a Shudra.

But as there are divisions like 'Sat' and 'Asat' amongst the Shudras in accordance to time and place as is sald in Nirnaysindhu. As per Shudrakamalakar, the Shudras are required to stay away from Sandhya - Vandan and should chant the names of Shri Hari in their routine and on the beads of rosary. They should follow same procedure in Shraaddha.

If knowingly or unknowingly, either a major or a minor sin is committed by anybody, he shall do expiation for atonement of his sins according to his capacity. (92)

If committed any sin knowingly or unknowingly, one should perform as per his capacity the oblation of such sin. The oblation should be within ones capacity. Such sin may be a minor sin or a major one. This sin may be due to one's own nature or may be due to bad company. Sins means such acts which brings down fall in one's virtuous life. The sins like killing a Brahmin are not minor sins. Those are major sins. Those sins can not be classified as minor sins. Further to this, major and minor has a little difference in extent of their harmfulness. Minor sins bring in the fall of the sinner but such fall is not very fast or spontaneous. The acts of smaller sins bring fall on reputation of such sinfull acts. As such, the small follies turn into minor - sins. The ablation of such sinful acts should be performed within one's personal capacity, because as Yogishwar says, 'One is consigned to hell on not performing the duties prescribed by the scriptures on

indulging in non-virtuous acts and on not holding sense organs under self-control.' Therefore, one should undergo ablation to get free from the sin. This gives pleasure to the soul and Loka. As per Vigyaneshwar, this word - ablation is a well definined and conventional word in our rituals and in the distruction or the sins. The people, who are not performing ablation and indulge constantly in the sinful acts are sure to be consigned to hell. Thus, the sinners, not undergoing ablation, are consigned to the hell in accordance to Smriti. Bharat also says that the sin should not be hided by any means: 'With this purpose, the sin should not be hided, as those increase on hiding it, sins are destroyed, if those are disclosed before a saint'.

Smritis have said, "The sins committed out of ignorance may be removed on performing ablation." Then how the sins committed with full knowledge of it, may be destroyed by the ablation ? To remove the doubts like this, he says that, it is not applicable equally everywhere. The sin which may be committed unintentionally, if committed with complete knowledge or intention, the sin of such act becomes two fold. Thus, by these sentences indicates the atonement for the sins committed with absolute co-operation between knowledge and action. There is no atonement for the sin of killing a brahmin. There may be an atonement for an intended killing of a brahmin, but there is no atonement for killing a brahmin with full knowledge. For more details on this, please refer Mitakshara.

Katyayan classifies these sins in five categories : great sin, big sin, sin, miscellaneous sin and minor sin. Killing a brahmin, drinking wine, stealing gold from a brahmin,

sexual relation with Guru's wife and companionship with a sinner are five great sins. Sexual relation with the mother, sexual relation with the sister and sexual relation with the daughter - in - law are big sins. These big sins stand equal to the great sins in their negative power. In other words big-sin is the second or another name of the great sins. The sins like insulting a Guru, atheist criticism of the Vedas, killing a friend and forgetting memorized vedas just due to lazyness have been treated equal to the sin of killing a brahmin. The sinful act of eating garlic and other non-eatables with knowledge of such act, conspiring against a Guru, speaking about such act, conspiring against a Guru, speaking lies before the royal family for the self esteem and kissing a women in her menstruation attracts the sin equal to the sin of drinking wine. The act of stealing a horse, diamond, cow, land or security deposit of a brahmin, stand equal to the sin of stealing gold from a brahmin. The act of copulating with a friends wife, a disciples wife, a virgin girl, or with a woman of one's own clan attracts the sin of a copulation with the Guru's wife. The are the miscellaneous sins: to disown personal religion, copulation in day time with a woman, naked bathing and riding a donkey or camel knowingly. These are minor sins : to kill a cow, the act of not giving sacred threads (upavita) untill the age of sixteen years, stealing from brahmin his wealth in the form other than gold, not to maintain his wealth in the form other than gold, not to maintain Agnihotra despite his right and duty to do so, to be married as an younger brother without seeking permission from the existing elder brother and to become Agnihotra as an younger brother,

to copulate with a woman like a Guru's wife, to kill a women, to become atheist, to sell wife and son, to remove parents from the family who are not fallen, to read atheist books, to discontinue a vratta, to hunt an animal or bird, to gamble and to sleep in day time. Manu Maharaj has listed some other sins namely Jatibharanshakara, Sankarikarana, Apatrikarana and Malinikarana, sexual intercourse with a man and smelling wine are Jatibhranshakar sins. To kill horses and sheep's is called a Sankarikaran sin. To serve under a shudras (lowest caste), to tell lies etc are Apatrikaran sins. To kill small insects and to consume alcoholic food are called Malinikaran sins.

Now he says about atonement. The Vratta of the twelve years should be performed in the case of great sins. The big sins are the giver of hellish pain. And some have said that there is no atonement excepting the death during the course of atonement. The atonement for a sin is half in comparison to the atonement of a great sin. And in miscellaneous sin one should perform Padakruchha fasting etc, and three month vratta should be observed in the case minor sinful acts. One should perform Santapana Kruchhra Vratta in the event of Jatibhranshakara sin, and should perform Kruchhratikruchhra Vrata in the Sankarikaran sin. Atonement in Apatrikaran sin requires Taptakruchhra Vrata, and in Malinikaran sin also it is Taptakruchhra Vrata. The details about all these may be referred in Mitakshara. The atonement of twelve years and others mentioned above applies only when the sin under the reference has been committed by man himself. The others who are involved in the sin as a giver of the permission for such sin, the

organizer of such sinful act and by other means are required to undergo a quarter part less in the atonement, and also in proportion to their extent in such sin. In like manner Paithinas Muni says: Atonement has been prescribed as compulsory for the one who kills, one who allows such killing, one who teaches or preaches for such act of the killer, one who consumes such prey, one who excites the killer for a killing, one who co-operates in such sinful act, one who shows a way to kill, one who shelters such killer, one who gives weapons to such a killer, one who provides food or nourishment to such a killer, one who is capable to stop such killer from such an act but does not act so and ignores such act of the killer and one who supports a fault finder. These atonements depend on the capacity and, extent of the involvement and the nature of the drawback in relation to such sinners. The children and the aged people should be given a half of the atonement despite their personal commitment of such sin. Those people who have exceeded eighty year in their age, the children who are below sixteen years in age, ailing people, and women should be given a half of the prescribed atonement. It has been suggested by Angira Rishi in his scripture of Smriti. Further to this, Shankh Rishi says: The atonement on the behalf of a child below eleven years and above the age of five, should be performed by his brother, father or other relative. This is the reason why an offence committed by an innocent child is not considered as a fault and does not attract a sin. Kings are not punishing them and atonements are not prescribed for them.

All those atonements are for openly committed sins, but

for the hidden sins, Vasishta Muni says that one who performs Japa, performes holy fire, meditates on Lord Vishnu, visits religious shrines and performs penance by holding a burning stove on his head becomes free of such sins. Yagyavalkya says that the sinner who has committed an open sin should undergo an atonement prescribed by a committee of the scholars on scriptures, but for the sins which are not open but secret the atonement should be performed secretly. The secret sin means such sin about which others are not knowing and the sinner himself only knows about it. The Japa and home should be performed secretively as an atonement for such secret sins.

You may pose the doubt that it is alright if the atonement is performed due to the fear of Yama, but who says to Yama about the hidden sins of a sinner ? In removal of such doubt, it is said that Yama is the divine form of God and therefore Yama is all knower. Moreover, sun and others are witnesses to such sins. Bhagwat has said, 'Sun, fire, space, air, cows, moon, dusk, day, dawn, directions, water, earth, time and Lord Dharm are the witnesses to the acts of the man.' Mahabharat has said, 'Sun, moon, fire, wind, space, earth, water, one's own heart, Yama, day, night, dawn, dusk and Lord Dharma know about all the acts of man.' Brihaspati has said, 'Earth, wind, space, water, light, mind, time, intellect and soul see the acts of the man constantly.' Manu Maharaj says, 'Space, earth, water, heart, moon, sun, fire, Yama, wind, night, down, dusk and Lord Dharma know about the acts of the man. Therefore it is just to perform atonement in the case of secret sins committed by a sinner. And in the cases like this, if the sinner himself is a scholar

of the religious scriptures, he should undergo such appropriate atonement without disclosing his sin to others. But if he is not knowledgeable in regard to the scriptural recommendations pertaining to the atonement of his sin, should contact a learned brahmin and inquire about the atonement on pretext of others by asking such as - what would be the atonement if some one had committed so and so ? and should undergo an atonement according to the advice from that brahmin. But, such atonement should be in accordance to the place and time. It has been said that one should think carefully in accordance to time, place, age, strength and the enormity of the sin and should undergo an atonement where such sin has become inescapable. It prescribes to attain an atonement at the earliest as the human body is fragile-perishable. Shukdevji has said that the sins committed by speech, mind and actions are not destroyed from this Loka. Such sins definitely gives the pains of hell to the sinner after his death. As a good Vaidya (medicine man)who knows the science of diagnosis, treats a patient to remove his ailment, in the like manner, man should perform the atonement for his purification from a committed sin, well before the death of his body. Such atonement should be performed with the devotion of God. An atonement though performed but without devotion or the name of Lord Narayana, is not a fruitful atonement. Oh king ! as the rivers are incapable of purifying a pot filled with alcohol, in similar way the people are not getting purity without devotion and name of Lord Narayan. Above are the words of the great sage Shukdevji.

The atonement, particularly of the disclosed or open sins must be carried out as per the recommendation from the committee of the learned scholars. Angira Rishi has said, 'The sinner should undergo bathing in his clothes and then with wet cloth on his body and politeness in his speech, such a sinner should take permission from the committee of the scholars and submit before them the details of his sin and than should accept the atonement Vrata from the committee. Thereafter again the sinner should take bath to undergo Vrata for the atonement.' Now, who should be called a committee of the scholars. Laghu Parashar has defined such committee in Prayashchit Mayukha : Three or four learned brahmin of Veda and Vedang are called a committee. Yagyavalkya has said that the four or three brahmins knowing Vedic religion or one learned and enlightened scholar in theology, whatsoever say is the religion or ethical duty. Thus, the committee may be consisted of four scholars who are expert on four different Vedas. Those who are learned in three branches of knowledge and forms a committee are called 'Traividya' (knowers of three branches). But they are required to be knowledgable in Dharmashastra. These people may be called a committee. Mitakshara has said that even a single scholar who is expert in Adhyatmagyan and Dharmshastra may be called a committee. Such single member committee should suggest and prescribe the atonement in light of the interpretation of Dharmashastra and by following the prevalent time, place, etc. , but should not prescribe by following other principles. That is the observation passed by Vasishta Muni. But the one, who prescribes an

atonement without knowing Dharmashastra draws a drawback for himself, and the sinner who practises on the words of such a person, becomes pure of his sins. Manusmriti has said: Those who prescribes an atonement, a treatment, an astrological prediction or a decision on Dharmashastra without the knowledge of scriptures are the killers of a brahmin.

The four Vedas, Vyas - Sutras, Shrimad Bhagwat and Vishnu Sahasranama from Mahabharat. (93)

Here in this Shloka, enlists the scriptures from the religious scriptures for the knowledge of axiomatic religion. Vedas means four Vedas namely Rig, Saam, Yajur and Atharva. There are four Vedas. It is only one scripture containing all four Vedas. Here, one should consider word Veda as complete Veda inclusive of its different parts and branches. In the fourth shloka from this, He recommends study of this Veda. The Veda has six parts or branches: Shiksha (a branch of Veda pertaining to doctrines), Kalpa (the part pertaining to rituals), Vyakarana (the part pertaining to use of words in their correct form and relationship), Chhandas (a branch of Veda pertaining to prosody), Jyotir (a branch of Veda pertains to astrology), and Nirukta (an exposition of Veda). Vyas sutras means the maxims dictated by Vyas. 'Athaato Brahm Jigyaasaa'- is the one from such maxims of Vyas. This and many others together makes the scripture. Sutras has a distinct form. These are in a highly compressed form with the distinct clarity and are consisted of very few words with precise

meaning. These are short and brief but highly meaningful. These are universal in its meaning and movement. These are crystal clear of any fault. Shrimad Bhagwat means a scripture by that name. 'Shrimad' is an ornamental adjective for the name Bhagwat. The purpose of this ornamental adjective is to distinguish this great scripture from one upa-puran bearing the same name. The attributes of Shrimad Bhagwat have been narrated in Bhavarthadipika : It has 18000 Shlokas and 12 Skandhas (parts). It contains Brahm Vidya (the science of supreme consciousness) preached by Hayagriva, contains the description of the destruction of Vratrasur and Gayatri rises from that scripture. Sut Purani narrates it's attributes in the like manner: Oh Brahman ! Great Rishis have described the attributes of this scripture. Listen to this with due wisdom and in accordance to the Vedas and scriptures. Scholars have defined ten attributes of the scripture, namely Sarga (evolution of universe), Visarga (final destruction of universe), Sthan (position or place), Raksha (sustainance and feeding), Antar (ages like Manvantra), Vansha (dynasty or lineage), Vanshaj-charitra (life and histories of the heirs of such dynasty), Samstha (retention), Hetu (objective or desire) and Apashraya (destitute). The book with these ten attributes are called Purana or the scriptures by the scholars. Some have narrated five attributes by adjusting smaller attributes in the greater ones. Shridhar Swami has said: The Vritti and Raksha stand for place and feeding respectively. Antar stands for Manvantar. Vansha and Vanshya stand for the emperors and their histories. Samstha stands for retention and Atyantiklaya stands for final destruction or Moksha.

Hetu stands for the desire in the refuge of Jiva. There prevails controversy in it's acute form in regard to the creator of this scripture whether is it created by a Rishi or not ? The many have the objection against the statement that it is not created by Rishi. But this controversy has no gravity as it is founded on illogical foundation. The respect or decorum are not to be shown to such contradicting people. This topic has been treated in detail in 'Durjan Mukha Chapetika, Bhagwat Prakash and Bhagwat Shanka Niras etc. 'In Bharat' means in Mahabharat of Veda Vyasa. Vishnu Sahasra naam gaiven in Anushasan Parva (Part) of Mahabharat. Vishnu Sahasra Naam of Mahabharat, but not the one given in Padma Purana. Both are separate from each other. And the mention of Mahabharat stands for that distinction.

And shri Bhagwad Gita, code of conduct named Vidurniti and Shri Vasudeva Mahatmya from Vishnukhand in Skand-Purana. (94)

'And Shri Bhagwad Gita, the code of conduct prescribed by Vidur and Vasudeva Mahatmya from Vishnu Khanda in Skand Puran are connected to word Bharat given in previous Shloka. Shrimad Bhagwadgita has been given in the Bhishma Parva of Mahabharat, it has eighteen chapters and holds the status of Brahm-Vidya (knowledge of supreme reality). Therefore, it stands as a scripture. The code of conduct prescribed by Vidur, has been given in Udyog Parva of Mahabharat. It has nine chapters addressed by Vidur to Dhritrashtra. It is a scripture. Skanda - means

Kartika Swami, and the Skanda Purana which was told by Kartikaswami, has seven parts. Its Vaishnava khanda means the part pertaining to Lord Vishnu. The glory and greatness of Vasudeva described in that part. This is told by Shri Narnaraya and holds thirty-two chapters under the title 'Shrikrishna Mahatmya.'

And Yagyavalkya Smriti these eight favourite scriptures held by us as authentic. (95)

Yagyavalkya Smriti is a scripture of Dharmashastra. Rishi Yagyavalkya was the son of great Brahmarshi Devarat. The scripture written by Yagyavalkya Rishi is known as Yagyavalkya Smriti. The scripture which helps us in recollection of memory, is called Smriti. To recollect on the strength of Yoga the religion which is scattered in the various branches and give it a well knit form of the scripture, is called the Smriti. Thus, to identify particular scripture from this Smriti literature it is precisely indicated that the Smriti which is contained in the Dharmshastra as Yagyavalkya Smriti. Please know that, it is a scripture. Thus, all together, there are eight scriptures. As these scriptures establish that the form of God is true, these scriptures become true scriptures. These scriptures are my favourite scriptures and are benedictory to the Jivas.

All my disciples who are desirous of their welfare shall listen to these scriptures and the twice-born shall study and teach them to others and deliver discourses on them. (96)

Here He says that all his followers in four castes should read these. Therein, understand that the Shudras (lowest in the castes) are to be excluded in listening to the scripture of Vedas. Shudras should read and listen to the other (seven) scriptures. Because the Shudras have no right to listen to the Vedas. Moreover, it is also said that followers are not to quit their religious duties defined in accordance to their caste and life stage. Skanda Purana also restricts Shudras from listening to Vedas - "Shudras have no right of listening to Vedas, and listening to Puarna too should be carried out in the presence of God and twice born. Shudras belong to the fourth level of the castes, but as they belong to a caste, they deserve religion but without Vedic hymns like Swaha Swadha and Vashatkar etc. The punishment has been mentioned for the Shudras listening to Veda : Oh ! sorry to say, but his ears which have listened to the Veda, should plugged with lead and sealing vax. Smriti has said about Jatibhransh (fall from the caste) : A shudra (lower caste) becomes a chandal (lowest from the caste) on drinking the milk of Kapila (divine cow), on copulation with a brahmin woman and on studying Vedas. Therefore, shudras are not entitle for the knowledge of Veda as per Parashar Purana. Kamalakar Bhatt says: Shudras have been permitted to listen to the Purans, therefore they are qualified to listen the hymn of the Veda contained in puranas. But shudras have no right to listen to the scriptures created by the Rishis. 'The fifth Veda, named Bharat' - here in this and elsewhere, Rishis are treating Puranas (scriptures) like the hymns of Veda, again 'Like the hymns of Vedas, the Puranas (scriptures) also.'

'Bharat, the fifth in the Vedas.' 'Histories and scepters are treated and called as the fifth Veda,' proves that the Histories and the scriptures have been created by the Rishis and, therefore, those are like Veda. In concluding part of Vishnu Sahasra Bhashya, Shri Shankaracharya has said that the Shudras attain happiness on listening to the scriptures, but not by studying or doing Japa-Yagya. Therefore as per smritis, the shudras should listen to the scriptures without Yagya. Bharata has prescribed in its Udyog Parva that Shudras should not study the Vedas, because the Yagyas are forbided for them. It is said in the Mahabharata that all four Varnas should listen to the scriptures, but this permission is limited to the act of listening, it does not permit the teaching of scriptures to them. Harivansha and Parvanukirtan have said for Shudra's benediction on listening to such Puranas, and in further detail, these have categorically said that Brahmin, Vaishya and Kshatriyas should study it but shudras should listen to it, Shudras should not study it. Further it says, 'Oh King ! The religious duties of Shruti and Smriti have been narrated in this, therefore, the Shudras should not listen to it in absence of a twice-born.' 'Oh King! Shudras and others of the second caste should do first the worship of God and Brahmin (twice-born) and then listen to it'- these is the reference given in Bhavishya Purana and in the chapter of rights of Purana given in Nirnayasindhu. Ramayan by Arya says that the study of the Veda by a brahmin makes him a Rishi, the study by a Kshatriya gives Kingdom to him, the study by a Vaishya gives Punya to him but in case of a Shudra, it gives glory to the shudra if he listens to the Veda.

Shudras should recite the praises of God written by the devotees in Vernacular and should sing the praises of God Shri Krishna composed in Sanskrit by modern poets and devotees. Don't raise the doubt that the shudras if study Prakrit works of the praises of God, they would not get any reward for it. As Shrimad Bhagwat has said earlier, praises of God written either in Prakrit or Purana languages are equal in reward. Therefore both gives same reward or fruits. It is opined by Gaud Brahmins that shudras should be given the text of Purana hymns and Shlokas for singing the praises of God. The courtesy and decorum stands as the evidence.

The Mitakshara commentary on Yagyavalkya Smriti, out of the above eight scriptures, shall be treated as authority for determining the issues relating to the standards and norms or right conduct, right dealings in worldly matters and right repentance for atonement of sins. (97)

Achara means the established rules of conduct and behavior in practice. Vyavahar means the moral obligations which are to be observed as a householder. Nishkrit means to undergo an atonement for the sins committed by the body with knowledge or without of it. For the decisions in all three areas, and for the removal of the confusion if existing any due to different opinions of Various Rishi's on the same topic, one should refer to the Dharm Samhita of Yagyavalkya Smriti. Mitakshara means the treatise written by Vigyaneshwar. Not of any other writer, but

Vigyaneshwar. In this also, such treatise should be considered which is not contrary to the principles of this Sampradaya. This was the accurate meaning of word Tu. As the literal meaning of word Pankaj stand as the thing born in mud,' but its comprehensive meaning will be the lotus. In similar way, the literal meaning of Mitakshara may be any thing, but in its comprehensive meaning the Mitakshara is the treatise written by Vigyaneshwar and we should adhere to it. Looking at its literal meaning "in minimum letters" don't assume or infer that how could it explain at satisfaction or solve a doubt or a confusion. Because, each word contained in this book is unique in its meaning, precision and position. It has twelve thousand Shlokas in all, but covers entire span of Dharma Shastra and its meaning with the interpretation. That book it self says that no other is capable of interpreting the scripture of Yagyavalkya. Though it has a very limited number of words, but each his word has a profound meaning with absolute accuracy. Those words are like nectar to the ears. Mitakshara gives meaning with absolute seriousness and in pleasant way with total support from the scriptures.

The Tenth and the Fifth Skandhas of Shrimad Bhagwata shall supremely serve the object of realizing the majesty and glory of the Lord's greatness. (98)

Shrimad Bhagwat, the one from the religious scriptures, described in the previous Shloka. It's tenth and the fifth part - these two parts. Skandha means a branch, and this word hints at the entity of Shrimad Bhagwat as a Kalpa-

Sutra. Twelve Skandha are twelve branches of this divine tree. It describes the glory and greatness Lord Shri Krishna. Glory and greatness are the unique attributes of the supreme - the divine. The Supreme that controls and directs the Akshara, time and Maya has all the divine faculties and absolute freedom and is worshipable by everybody. He is free from the bonds of action, and holds divine powers to hold others free from such bonds of actions. This greatness and glory which are the attributes of the Supreme, rest in Lord Shri Krishna. Both these Skandha, 10 and 5 respectively, describe the greatness and glory of Lord Shri Krishna and sing the praises of Lord Shri Krishna. Compared to the rest of the religious scriptures, these two Skandhas of Shrimad Bhagwat holds apex position among the scriptures and therefore, these two scriptures are the chief among the scriptures of this Sampradaya. The Dasham and Pancham Skandh of Shrimad Bhagwat enlightens the follower without any special effort by the follower for the enlightenment. The Dasham Skandha describes the benediction of the souls residing or moving in Vrindavan and other places about Vrindavan. It praises the glory and greatness of God in freeing the souls from the ties of actions. The middle part of this Skandha describes the event of bringing the son of the preceptor, 'The son of my preceptor has been brought here due to his actions. He, Oh Maharaj ! may please be given back to me in light of the territory.' This and others are indicative of the glory of Shri Krishna. Pancham Skandha (fifth part of Shrimad Bhagwat) describes and explains many folded meditation of Lord Shri Krishna. As it does not contain

specific name of Lord Shri Krishna, one should not think that it is about other Gods. No such doubts are to be posed, because there in that part it is said, 'Oh Brave ! The memories of the worship of Lord Shri Krishna in the form of the deer, still are not leaving me.' This and others are indicative of Lord Shri Krishna's existence in the form of a Golden-deer. Therefore, the Pancham Skandha of Shrimad Bhagwat meditates upon Lord Shri Krishna manifested in different forms.

The Tenth Skandha, the Fifth Skandha of the Bhagwat and Yagyavalkya Smriti shall be esteemed respectively as our science of devotion, science of Yoga and Science of Dharma. (99)

The tenth Skandha of Shrimad Bagwat, the fifth Skandha of Shrimad Bhagwat and Yagayavalkya Smriti stand respectively as science of devotion, science of Yoga and science of Dharma. I have taken Dashama Skandha as our science of devotion, Pancham Skandh as our science of Yoga and Yagyavalkya Smriti as our science of Dharm or our Dharmashastra. Indirectly he proposes us to take these as sciences of devotion, Yoga and Dharma. Same interpretation is to considered in the following discussions and this acceptance is to be taken as a direction and order for us. In these, the Yagyavalkya Smriti is taken as Dharmshastra, because the religion, as per the Smritis, has six distinct aspects namely-established rules of conduct, practice, atonement, Vrata, death and the consequences of the actions carried out. Now the question is, why the

Dashama Skandha is the science of devotion ?

He answers it : God Shri Krishna, who is the refuge to all his devotees and dependents, has been described and praised everywhere in this Skandh. Lord Shri Krishna says to the Gopis : Though I have the length of the age of God, I have not been able to access your virtuous and pious deeds related to your innocent relations. God has said that the devotion you are offering by breaking the chains of the worldly ways are enough for your benediction. This Skandha describes infinite love of Gopis to Shri Krishna and the devotion as a fruit of such innocent love. Therefore, it is called Bhaktishastra - the science of devotion. If there my be a doubt like - when the Gopis as such have never described Lord Purushottam with the knowledge of His divine form, then how could they possess such higher level of devotion ? To discard such foggy doubt, it says to know the hard truth that the devotion with such independence from the knowledge is possible. It is said, 'After acquiring complete knowledge about me or without getting any such knowledge about me, one who worships me with devotion, becomes my dearest devotee. Bhagwan has said: With this purpose a yogi with my devotion and a devotee who believes me as his soul, attains ultimate benediction by asceticism or ultimate knowledge.' And the words of Brahma : ' Were offering worship by giving away the efforts of the knowledge' represents single and uniform truth. 'Oh Muni ! Gopis knew Shri Krishna as their husband, but not as Parabrahm (supreme reality) : Thus those were with intelligence and Gunas, then how they detach themselves from these Gunas of Maya ?' Shukdevji

answers this question, 'Oh King ! That aspect of God and that personality of Bhagwan stands for the benediction of human beings. That God is non-perishable, unfathomable, beyond the reach of Maya and Gunas, and he is like soul of the Gunas. The man who is attached to God - Shri Hari - by desire, anger, fear, love or friendship constantly unifies himself in the form of Shri Hari.

The greater love of God is called devotion. The devotion shall the described in the later stage. The God has resided mainly at the four places, namely Vraj, Mathura, Dwarika and Hastinapur. Therefore the people, residing in these four places, have greater love for God. In the case of love of the residents of Vraj, it is said, 'Oh Nand ! We, the residents of Vraj have great and inseparable love for your son, but on other side, why he has very little love for us ?' For the love for Shri Krishna in the heart of the residents of Mathura, it is said that those people, when saw Shri Krishna and Baladeva, became over excited like a person who over joys on return of the wealth which he has lost long back, due to reunion with Shri Krishna-Baldevji after a long interval. Now about the love of the residents of Dwarika : The Yadavas, though were closely attached to Shri Krishna in all their ways of daily life and were attentive to Shri Krishna at the greater extent, perhaps failed to recognize him as the greatest or supreme soul. For the love of Pandavas and the residents of Hastinapur to Lord Shri Krishna, it is said that Pandavas rose like body which rises on the entry of the Prana (vital air) in the body, as Lord Mukund and Supreme Lord of Cosmos - Shri Krishna - arrived. Moreover, Narada also says that the Pandava's

devotion was with great love. It is said that Gopis due to their desire, Kansa due to his fear, Shishupala and other kings due to their jealousy, Vrishini - Yadavs due to their relationship, you are due to your love and we are due to our devotion have become of Lord Shri Krishna. This is why the description of leaving kingdom and of the pilgrimage into the forests has been given while listening to the divine Leela of God's merger in the divine. Thus, the people and Shri Krishna residing in these four places and people's love in Lord Shri Krishna has been described in this Skandha. Therefore, this scripture has been called Bhakti Shastra.

Now explains the reason behind introducing Pancham Skandha (Fifth Part) of Shrimad Bhagwat as Yoga-Shastra the science of Yoga. This Skandha describes Yoga Shastra : Hiranyagarbha is the supreme head of Yoga Shastra. He has established the principle that meditational concentration of the mind in whole in the Supreme Lord is called Yoga. This principle has been explained in detail in this fifth part of Shrimad Bhagwat : 'Oh Yogeshwara ! As it is said by Yoga's expert Lord Hiranyagarbha Bhagwan, one should at the time of his death give away all his desires for the sense-objects and should receive Supreme God you in his heart. Here the word Antakala (the time of death) has been used to indicate and stress the need of previous experience (during one's life), failing which, the mind of him may not come out from the worldly affairs and may not concentrate in the form of God at the time of his death. Those, who are attached to the sense objects constantly, can not concentrate their mind in God - Lord Vishnu. Prahladji has

said, 'How one may be hopeful in regard to getting his soul released, when one is attached grossly to the family and sense objects ?' In the same chapter it is said : How could one leave such thirst and longing for the wealth which he has bought at the cost of life and with a risk to his life as a thief, a servant or a merchant ? How could one give away his affection to the private company of a pitiable woman, a tempting conversation, companionship of the friends, love and affection for his innocent children, sweet memories of the sons - daughters - brothers - sisters and dependent parents, a decent and beautifully furnished house, a family business, - servants and pets ? One who labours day and night like a silk-worm for such things could he leave these ? And the one who is engrossed in the tastes of sexual organs and tongue, could he give away such temptation ? Therefore the scripture of Shri Bhagwad Geeta says: 'I am easily available and attainable to the one who does not divert his mind elsewhere, remembers me without pause and follows Nitya Yoga like an Yogi. Oh Arjuna ! I am available to him in an usual course.' 'Only those who are practising daily, leaves their body without any pain and remembers God till their last breath.' That is what Bhagwat says. Further : Those who drink the nectar of Bhagwat Katha and remember divine lotus feet of God, never face mental confusion in their final journey'. Now, this does not require further expansion. Lord Hiranyagarbha was the founding Acharya of Yogashastra, and this episode about him has been narrated in the Narnarayani - Akhyan given in the Mokshadharma of Mahabharat : The Sankhya Shastra was founded by Kapil

Rishi and Yoga - Shastra was founded by ancient Yoga-narrator Harnayagarbha, but the nobody else. Bhagwan Patanjali formed the Sutras (dictums) of Yoga. Yoga means absolute hold on the mind and lower mind. And this has been presented repeatedly in this Skandha by presenting life and works of the Yogic-people. Therefore, this Skandha has been called Yoga-Shastra. Moreover it has been narrated accordingly in the beginning at the juncture of describing the deeds of Priyavrata. In this it is said about Priyavrata that he was offering to God all his actions which were performed in uninterrupt Samadhi - Yoga. Also it describes the divinities of Yoga - such as to ride a divine chariot. Also it describes the life of his son Agnighra to establish that the one who undergoes eight folded Yogic meditation but with an intention of attaining heavenly pleasures, and as such meditates upon some other God, earns inferior type of fruits. In that episode, he indicates his higher status as an Yogi by saying : Nardevkumar, the royal prince, opened his lotus like eyes which were still not closed with Samadhiyoga Yogic trance) and looked. Thereafter in the description of his son it is said : With the help of Samadhi Yoga (yogic trance) he worshipped Lord Narnarayan Bhagwan and attained greatness and glory of God after a longtime.' That was about king Nabhi and following that, Lord Rishabhadeva who was born as son to King Nabhi, practised Samadhi Yoga. The same has been mentioned in this scripture : He was practising on different Yogi processes. Then comes, Yogic status of Bharat (great son of Rishabhadeva) : Maha Yogi (great yogi) and virtuous son Bharat was born in his lineage as son to Rishabhadeva.

King Rahugan has addressed him as Yogeshwara and has compared his words with the sacredness of the scriptures and an enlightened twice born - which unties the knots of the ignorance of the mind. And in all the parts of this great scripture, Shri Shankar has called such person an Yogi one who controls his lower mind and concentrates absolutely in the divine form of Bhagwan Sankarshan : '....by attaing through an absolute meditational trance :' '... by attainining proximity of God through Atma Samadhi (spiritual trance). '... by Samadhi Yoga (Yogic trance) attained through the uninterrupt and unique Bhakti - Yoga (devotional Yoga). '... through the firm Bhakti Yoga.' All those words and descriptions have been used to praise the Yoga and same is to be infer in the description of universe or cosmos. Some of them have suggested that the divine flame nestled in Shishumar Chakra it self is Lord Vasudeva's Yoga. Thereafter, in the description of lower Lokas, Yogacharya Patanjali has described Yoga while he had been in the form of Sheshanaag (divine snake). Also , we should know that Bhagwat (part III) has narrated : 'His Yogic status is known to everybody as Yogeshwara and his followers have accepted it.' 'Lord Vasudev Bhagwan opened his lotus like eyes for the resurgence of the deities.' Maya Danav, Bali, Prahlad were great Yogis, and elsewhere, it has been indicated occasionally. To make this fifth part known as Yoga- Shastra, Shukdevji, who himself is Indra amongst the Yogis, has began this part with the famous dictum of Yoga by reproducing it in prose and has justified Yogic status of the scripture in preceding part and succeeding part both by placing this enlightening lamp on the

threshold. It illuminates both the sides. Moreover he himself has posed the doubt by questioning devotional status of the part ten, and Yogic, status of the part five, and has concluded the same with his own opinion.

The commentary on Vyas Sutras, and on Bhagwad Geeta by Shri Ramanujacharya shall be given recognition as our spiritual science. (100)

The Sutras (dictums) of Vyasa which are known as Sharirik and the treatise on Bhagwat Geeta written by Ramanujacharya (or Lakshamanacharya) and known as Shri Bhashya. Bhashyas are defined as under : There are sentences to explain Sutras (dictums) and describes each Pada (word). This is called a Bhashya. These two Bhashyas have been accepted by me as spiritual science. You all the followers must know this fact. This also has hidden sense of reading it and listening to it as it propound the theory of God in human form and are founding this theory at a greater extent. It distinctively suggests the Bhashya written by Ramanujacharya, therefore, it should be understood that other Bhashyas are not liked by Him.

The texts contained in these scriptures, which upholds utmost the divine concrete form of Lord Krishna, the importance of Dharma, the Supremacy of Devotion, the necessity of detachment, shall be given superior authority to the rest of the utterances. The secret of the matter is the Bhakti of the Lord shall indissolubly be wedded to Dharma. (101-102)

These two Shlokas explain the uniqueness of knowing about the Good scriptures, mentioned by him. In those recommended scriptures too, the sentences and the Shlokas praising divine attributes like Trigunatita (beyond three Gunas) and Divya Vigraha of Lord Shri Krishna and the sentences which preach the religion with full force by presenting devotion and detachment as founding forces are to be given greater importance in the study, listening and reading of these scriptures. These sentences and narrations are more important and valuable than the sentences some times decribining low profile of Shri Krishna in Lord's leelas to tempt demonic spirits. In short, stress should be more on the sentences, strengthening the principles.

The scriptural narrations which contains 'mainly' or ' in principle' as integral part of the text should be treated as beacons. These words aim at proper discrimination between different sub-sentences. The beacons, such as - Mahamantra, Prakriti, Paramatma and Pragya are used in neuter gender. In nushell, other sentences are to be defined on the grounds of principal or beacon like sentences. The sentences such as escape of Lord Shri Krishna due to the fear of Kansa, Jarasandha, Kalayavan, Salva etc or to be taken away by their black-magic shows recede in great personality of God. Now, this is the criticism of such sentences: Oh King ! some Yogis and Rishi's says such things, but why does not they look at the contradiction arising in their speech, while saying so ? You just look at this contrasting set - one is ignorance based Shoka, Moha, affection and fear and just on opposite side is flawless science, pure form of knowledge and supreme God with

His divine attributes !' This, and other sentences there like this, should be used as principal foundations. And in Prabhasa area divine Leela : ' He removed the burden from the earth and discarded his earthly body' by such narration it points at God's act of leaving - discarding- his body. Here the body becomes indicative of worldly attributes and loses the sense of foreverness and divinity. Such meanings are not to be considered as cardinal preaching. The sentences such : 'In his human form, God brought back from the Yama Loka the son of his Guru.' And, 'Giver of refuge ! Great God protected you (in womb) against Brahmastra' or 'He won Lord Mahadev who is the Kala of the Kala (who is Death God of the Death-Gods) and sent a hunter to the heaven, could he be incapable of protecting himself ? Oh King ! Taking birth as human being by such God and to become dead are mere Maya of such God." The events and sentences like this describes divine Leelas of God, not his death like a human being. And the descriptions like : '... and defeated Krishna carried Shridama on his back,' are to be interpreted in the line of the dictum - 'Glory and greatness of supreme God are beyond the limits of time, evolvement, final destruction, and evolutes of Maya. He is the God of creation, sustenance and destruction, He is all knower, He is the beginning, He is the omnipresence and ultimate reality. One who is waging war without any favour from such ultimate reality, may win a war but as a remote possibility, where as Supreme God is always victorious everywhere and every moment.' All the judgements and logical conclusions are to be carried out on the cardinal principles given in the

sentences above. Don't treat all the narration's and events equally. This is the intention here. Brahmpurana has explained it elaborately : Ignorance, dependence, acts and discriminations, human body, discarding human body, all these are for bringing demonic elements under His spell. There is no drawback of Lord Vishnu anywhere.

Similarly in the religion : Oh Uddhava ! With this purpose, the smritis those are preaching the acts of desire and arguing for it should be discarded and ....', such statements which are responsible for weakning the religion should be interpreted on the anvil of principal dictums such as : For the householders, the religion it self is the attribute of the religious observance... And the religion wedded to my devotion is the benedictory religion. Because the statements preaching forsaking are founded on the dry religion deprived of the devotion. Other wise, Lord Shri Krishna's words 'Oh Uddhava ! with my due permission, you proceed to Badrikashrama and become pure by bathing there in the sacred water of my lotus feet preached earlier would not match with the one taught in Bhagwata at a later stage. This has been discussed at length in the previous part of this text.

Similarly the statements like '.....thus the soul who has detached himself from the sense objects and desires and has thus attained the Yogic pleasure of devotion, attains ultimate knowledge of God,' '....knows me by the way of devotion,' which defines devotion as an integral part of ultimate knowledge for attaining Moksha, should be defined in the terms of principal dictums : 'I am, though had been unattainable even by the Yoga, Samkhya,

donation, Vratta, penance, Yagya, Naam Japa, Vedic studies, or Samnyasa have become attainable by the Gopis, cows, hillocks, deers, dumb snakes and siddhas through their fervour of devotion without any effort.' This defines Brahmgyan as an integral part of devotion.

Accordingly, in relation to detachment the statements such as : 'In His refuge we win at ease the enemies disguised in the form of sense organs, like an army-head defeating the attackers of his fort.' 'The one who desires to win his six great enemies, should begin first by holding householdership.', which are indicative of the recede in detachment, should be interpreted in the light of : 'No other incident creates such Moha and chains one in the shackles than the incident of the one's company of a woman. The man who nurses the sense of detachment at his own or by the preaching of others, should leave his house by taking Sanyas and should receive Shri Hari in his heart. Oh Great among the Asuras ! The people who are in mental unrest due to untruth, should leave their homes and proceed to the forest, to receive the shelter of God. And one leaves the maze of worldly ways and surrenders absolutely at the lotus feet of God with devotion, becomes free from all the fears.'

Thus, He says that the aforesaid sacred scriptures are founding scriptures of the personal religion with the devotion of God. And that is the principal being founded here. And in the case of the devotion of Lord Shri Krishna, one has to perform this devotion in accordance to his individual right for that and in the manner laid down by the religious scriptures, in absolute accordance to his

religion in relation to his caste and his physical age, but should not do it by setting aside his personal religion based on the caste and life-stage. Because the religion is the strength of the devotion. Accordingly, 'by living as per the personal religion told by me, one should practice the laws of caste and life-stage without any desire.' 'One who observes fasts with faith within the limitations of his religious routine and worships me attains pleasure in the due course.' 'Oh Princes ! Live within the limits of personal religion, submit all your intentions at the lotus feet of God, be absolutely pure and perform Japa of ultimate benedictor,' and '…One who withdraws his mind from the elsewhere, lives with in his personal religion and worships me,' and 'As a devotee practising his personal religion attains me the Ultimate…' and 'That King with the devotional Yoga and penance was pleasing Shri Hari and was discarding his worldly attachments..' and 'Those castes are worshiping their Guru - Shri Hari through their personal religion ! Moreover, 'Devotee Narada prayed to Bhagwan Yagya Purusha who was being worshipped by the people practicing personal religion..' and '..Oh ! On this earth, the householders who are firm in my Vratta and have become my devotees, attain Moksha by practicing their personal religion and acting as per the acts prescribed by the Yoga despite their householdership..' etc. The Panchratra has said that those who like a faithful wife, practise the devotion which is adorned with the knowledge of the personal religion and absolute detachment, are the true single minded devotees.' 'As a woman deprieved of clothing and the ornaments would not look beautiful,

similarly the devotion of a man if lacks religion, disappears like a spark of the lightning. 'But if the devotion is wedded with the religion, it becomes firm and lasting like Himalaya and never surrenders to the risks and fears.' This is the interpretation of religious scriptures accepted and recommended as cardinal principles. It hints indirectly to know this.

Dharma is right conduct authenticated by Shruti and Smriti. Bhakti (devotion) is extreme profound love far God coupled with the knowledge of the majesty and magnificence of the Lord.

Vairagya (detachment) means non-attachment towards all other objects except Lord Krishna, Gyana is right realization of the nature and content of Jiva, Maya and Ishwara. (103, 104)

Now explains attributes of Dharm in the half of the Shloka. Defines Dharm : Prescribed by the Shrutis (Veda) and Smritis (Smritis and Dharma Samhitas written by Yagyavalkya etc.) and to be practised in accordance to the personal right of the individual. Shrutis stand for the Vedas, and Dharmshastras are to be taken to Smritis. He explains Sadachar (ethical conduct) Sad - means not contrary to the Lokas and the scriptures and beautifying . such ethical conduct is religion. Smritis have mentioned that the religion which does not consign heaven and attracts negative criticism from the people, should not be practiced. Great sage Jaimini has given the dictums defining the attributes of religion. Madhavacharya says about this in Nyay Mala

: The object that inspires is called religion If an object is called a religion, then pot and all other objects become Dharma which attracts fallacy of Ativyapti. Therefore, the word 'inspires' has been used to qualify the object, so that the act of the holy-fire like Shyen Yagya may not fall in this fallacy. Ofcourse, the Yagyas like Shyen Yagya are the giver of the fruit of killing an enemy and such killing does not attract the sin consigning one to the hell, but as it contains violent act of killing which is a major cause of hell, the Shyen Yagya becomes harmful. Therefore in other Smritis it is said : The acts which are praised by the scholars of the scriptures are the religion and the acts which they criticize negatively are not religion. Shrimad Bhagwat says that the what the Vedas say is the religion and contrary to it is not religion. Manu also says: The man who acts on the religion of Shruti and Smriti attains fame and glory in this world and attains ultimate pleasure on his death. The meaning carried in the another variation of the text is Shishtachar (decent acts), and such given by the Shrutis and Smritis. The Decent acts stand as an authority like the Shruti and Smriti. Moksha Dharma says that the religion has three attributes, namely decent acts, Smriti and Vedas. Matsya Purana says the decent acts of Sadhus are an authority like Vedas. This Shishtachar (decent acts) has been defined earlier in this. Mitakshara says that the religion is of the six types, namely Varna Dharma (cast based religion), Ashrama Dharma (age based religion), Varnashram Dharm (caste and lifestage based religion), Guna Dharma (qualitative religion), Nimitta Dharma (causal religion) and Sadharan Dharma (general religious

acts). Brahmins should not take wine and alcohol is called a Varna Dharma. Agnihotra and Bhiksha are his Ashram Dharma. To be held a frondescence tree stick by him in his hand is called his Varnashrama Dharma. The King who has virtuous attributes like performing Abhishek, taking care of his subjects is called the Guna Dharma of that king. And to act not upon a desirable action or to act upon an undesirable action and to perform then the atonement for such an act is called Nimitta Dharma. Non-violence etc are the Sadharana Dharma.

Now explains the attributes of devotion in the second half of this Shloka. The knowledge of the glory and greatness, means the knowledge of divinity of God. It is attained by the companionship of the scriptures and virtuous people. It has been explained earlier that the 'Mahatmya' is the state beyond the Akshar. It has been said elsewhere : 'Look at the Mahatmya (greatness and glory) of the utterance of the name of God, which relieves Ajamil from the ties of the Death.' 'I worship and pray to Lord Vishnu who purifies Bhila, Hunas, Andhras, Pulindas, Zapadas, Ahirs, Kathis, Yavans and Khoja etc. lowest communities and tribes by taking them in His shelter.' '…one who goes only once under his shelter,' and '… I belong to you.. one who speaks the words like above, becomes free from all the fears. Such is the Vratta of Shri Hari.' One should know all these statements given in the scriptures. Madhava = Ma + Dhava = Maya means Lakshami's + Husband. The devotion means greatest amount of love for Shri Krishna. Shandilya Geeta explains the attributes of devotion. 'Now the eagerness and

anxiousness for knowing about devotion.', 'enormous affection for God is called devotion.' 'One who lives with devotion, attains Moksha.' Shri Vallabhacharya has said in Tattvadeep Nibandha : 'The salvation is attainable by the devotion performed with greatest love for the God and, the knowledge of His glory and greatness. It is not attainable by any other means..' 'The devotion created from such a devotion..' etc statements are indicative of the two types in devotion. The devotion is the form of an instrument and the devotion is the form of the fruits these two are distinct types of devotion. Among these two, the devotion, in the heart of Gopis as described in Shrimad Bhagwat is the devotion in the form of fruits : ' The Gopies were greatly pleased on the dershan of Shri Krishna, and each moment was become like an age for them without such darshan of Shri Krishna..' 'Gopis curse Brahma who has created eyelid. Moreover, though Shri Krishna has gone to the forest, their mind chases Shri Krishna and run after Him. With such pitiable state of mind, the Gopis are spending their painful days by singing divine leelas of Shri Krishna.' '..The Gopis were not comfortable in any state and were torn by the pain of separation as their mind was stuck in me when Akrurji took me with Balram to Mathura.' '… Their intellect as was such imprisoned in their episodes with Me, they therefore did not knew their soul, this world and their body… like a hermit in his meditational trance or like the rivers merged in the ocean forgetting their own form and identity.' Now for an instrumental devotion, He says "Listen to the Katha of Lord Shri Vishnu, perform Kirtans, Chant names of God, serve at the lotus feet of

God, perform worship, offer salute, act as a slave of Him, perform devotion like a companion, and in final stage, submit your self absolutely, thus the service with this nine ways of serving God is called devotion. In short, it suggests to serve God with great affection. As Shri Vallabhacharyaji says in Subodhini treatise of Bhagwat : The root verb of word Bhajan stands for service and word Kirtan stands for Love.

Now in the first half of this Shloka, He explains attributes of Vairagya (detachment). Vairagya (the detachment) means disliking all the things excepting Lord Shri Krishna, and to be disinterested in the use of those things. This is called Viragya. The departure from the worldly affection and love is called detachment. The firm love for Lord Shri Krishna generates virtuous reasoning finding natural and other fenomenon fragile and perishable, and such intellect rejects the idea of availing these objects. Such state of one's mind is called Vairagya or detachment. Skanda Purana says: Thus, to consider this universe as unreal under the Gods power of four types of Pralaya (final distruction) and to develop by that the distaste towards it, is called Vairagya. See Samadhi Paad of Patanjal Yoga Shastra for a detailed classification in this.

Now in this second half of the Shloka explains the attributes of ultimate knowledge. Jeeva (soul) means one who has Sharir (body). Maya means Prakriti (the material cause of the universe). Isha means Paramatma (Supreme soul), which by its various forms brings life and consciousness and becomes the proud holder of the body. To know very well, is called knowledge. Bhagwan has

said that to know Kshetra (dwelling) and the Kshetragya (knower of the dwelling) is the knowledge of ultimate. See Shribhashya for more details.

Jiva resides in the heart. He is subtle and minute as an atom. He partakes of the nature of consciousness. He is the knower. He pervades the entire body from top to toe by power of knowledge. Jiva has been characterized as uncleavable, indivisible, impenetrable, immutable and immortal etc. (105)

After explaining in short the existence of the soul and it's form in short, now explains such form of it. In the heart. 'This soul resides in the heart. It is full of knowledge and is like a light in the heart.' It is said in the Shrutis. It is minute like an atom. The minute or subtle means the one who has no problem in spreading itself anywhere, irrespective of an obstacle whatsoever. 'It is fine and subtle.' 'Such soul exists through its consciousness.' 'It is very small like a pointed tip of a pricker.' 'The soul is like the hundredth of the hundredth part of the tip of a hair.' Above those, are the attributes given by Shritis about the soul. 'Chit' means absolute consciousness and absolute knowledge. Shruti has said, 'Such Purusha whose soul is the infinite knowledge.' Therefore it is said that, due to it's own nature, it is luminous at it's own. 'Here, he is luminous at his own,' and adds that it is not only as a form consisted of knowledge, but he is the ultimate refuge for the knowledge. One who knows is called a knower, 'One who knows is the 'soul', 'He is the one who sees, smells,

tastes, accepts, and he is well knowledgeable, doer and the soul of the ultimate knowledge.' This visionary possesses sixteen arts.' 'One who knows him, attains everlasting knowledge.' These are the Shrutis. It pervades entire body-from head to toe-through its power of knowledge. It is said, 'Oh Arjuna ! As Sun God illuminates all the Lokas, in the similar way this pervader of the body soul illuminates this body.' 'There are 72000 tubular ducts rising from the heart and each such duct has in it luminous circle in which the soul lights like a luminous lamp.'

'It's form is like an atom, but it illuminates entire body. And Harichandan (a divine sandal - paste) though stationary at a place - perfumes whole body, the sun with his luminosity pervades entire cosmos, the lamp fixed at a place illuminates whole house, in like manner, the soul pervades whole body. This is said by the Shrutis. Therefore, know this form of the Jiva. One, that could be pierced is called piercible and one that could not be pierced is called non-piercible. Non-piercible and indestructible are the inherent attributes of the Jiva. Gita has said, 'It can not be pierced by a weapon, can not be burnt by a fire, can not be dried by a wind, therefore it is non-piercible, indestructible etc.' Know these as attributes of Jiva.

Maya is constituted of three qualities : Satwa, Rajas and Tamas. It is darkness of ignorance. It is the power of the Lord. It is at the root of creating in Jiva egoism and attachment to the body and its relations. (106)

Now tells about the form of Maya : 'The Maya who has

three Gunas (evolutes): Sattva (goodness) Rajas (passions) and Tamas (darkness or ignorance)'. 'The Maya who has these constituent evolutes.' 'That Maya has constituent evolutes, and has many forms and is a part of my being.' 'Prakriti means Maya which possesses common state of constituent evolutes.' The God who is beyond Gunas has created this universe by his Maya who has Gunas, truth and falsehood.' All these have been said in Bhagwat. Moksha Dharm describes Gunas : pleasure, penance, peace, light, virtuousness, satisfaction, faith, simplicity, sacrifice, majesty these ten are qualities of Sattva Guna. Unsteadiness, misery, suffering, pains and desire, ego of different Kind, jealousy and rigidity these nine are the qualities or attributes of Rajas Guna. Ignorance, temptation, greater temptations, malice, the blindness of the five 'Ma-Kars' : namely wine-flesh-fish-gesticulation - and copulation of vaam Maargis, sleep, lethargy and lazyness these eight are the attributes of Tamas Guna. It's more details can be had from the tenth Skandha of Shrimad Bhagwat. Shrutis have said, 'The soul laid in the darkness and immersed in Prakriti during final distraction, attain attentive state devoid of sense, as such, reaches the plane beyond any form or attribute and becomes, therefore known, as Tamas.' 'Then there was darkness.' 'The Akshara immerses in Tamas.' Bhagwat has said, 'Then there was dense and unfathomable darkness.' 'The God, who resides beyond it.' The power of Lord Shri Krishna has been accepted as instrumental in evolution of cosmos : God's divine power with it's absolute divinity.' Bhagwat has said that the God creates, sustains and destroys cosmoses

through his power of Maya. Soul is singular in it's status. The body and the relations of body - in all these there is the sense of belongingness - possessiveness caused by Maya. ' The Purusha on the same tree becomes sad under the Moha of Maya.' Vishnupuran has said, 'Oh son of the dynasty! Know this composition of ignorance (Avidya). The Maya means possessiveness for the fragile worldly objects and in the things belonging to others.' Bhagwat contains many statements on this topic. 'One who, under the Maya of God, has delusion of his own body and the relations attached to that body. 'Oh Adhokshaja ! Oh God ! The ego and affection, are attached to our body due to your divine Maya.' 'Oh God ! This Jivaloka roams on the path of the Karmas (acts) due to your Maya and by the ego and affection created by such Maya.' 'Ill-intelligence absorbs the meaning by your Maya and treads wrong path of ego and attachment for the body.' 'Oh God ! Please untie the shekals of your Maya which creates affectionate bonds among sons, family, wealth, relatives, home and body.' 'The people who are under strong spell of your divine Maya, shy of being on your virtuous path and speak the language of 'I' and 'Mine'.' As the Shloka contains 'CHA' along living beings, it is to be understood that there are possibilities that Brahma and other deities too may be affected by Maya. Bhagwat has said, 'Oh Parvati ! Look at the divine Maya of God in the form of Purusha ! That Maya effects even me ! and as I too come under it's spell, how else could stay free and independent of it ? 'I, Sanatkumars, Narada, Deity Brahma, enlightened one Kapil, religious minded and godly saint Deval, great hermit

Marichi etc. Siddhas, are not knowing Maya as we all are wrapped in divine Maya of supreme God.' 'This universe, which has been created by divine Maya of God is not being known even by Brahma, Rudra etc, as their knowledge has been wrapped by God in the veil of divine Maya, then how we ignorant people could know it ?' 'Brahma and other images, whose inner enlightenment is overshadowed by Maya, are in deep slumber of divine Maya of God.' 'Divine acts of supreme God, which are not known to me or to you, not known even to Vamdeva, how could those be known to other deities ?' 'We, with the intelligence affected by the divine Maya of God, see this cosmos in the form of soul,' and 'When cosmos has not been truly known even by age old Rishis, Marichi, me or Virtuous people due to divine Maya of God, how could it be known by the demons and human beings, who indulge constantly in inauspicious acts.' 'This Brahma and other bodies, whose intelligence has come under the spell of your divine Maya, see only external meaning.' 'Oh King ! As his semon discharged, Lord Shiva saw his soul lost in unconsciousness of Maya and turned back from the sin.' etc. etc. We should know Maya, as described above.

Ishwara dwells in Jiva by His indwelling and controlling power as Jiva resides in the heart. He is supreme and sovereign. He is dispenser of fruits of all actions of all beings. (107)

Now says about the form of God. The heart. In the lotus like heart. Resides in the heart as supreme knower to

pervade and prevail upon. He resides in the heart as Jiva resides in body. Shrutis have said that He resides in the heart but is independent of the heart, distinct from the heart, soul is not knowing Him, soul is His body, He resides in the heart and rules on it. 'He enters in heart and resides in it, He rules over the human beings and He is soul of everybody.' 'Oh Gudakesha (Arjuna) ! I am the shelter for all living beings and I am their soul.' 'I myself enter and reside in the hearts of everybody and I am the cause of memory, knowledge and the loss of memory.' 'Oh Arjuna ! Ishwara resides in the heart of all living bodies created by him and keeps them moving through His divine Maya in this cycle of the worldly ways.' 'Oh Brahman ! I am the soul of the souls.' 'I am received by the Parmatma residing in every heart of the living bodies evolved by Him.' 'I receive through my body the ultimate truth - Parmatma - residing in the heart.' That and others are on the same line. Bhagwat has said : One who is free and not dependent on others, therefore, it derives that God is the supreme commander of Kala and Maya. 'One who is all knower, death of the death, He possesses all benedictory attributes and knows everything.' That is founded by the Shrutis. Maitreya Rishi has said 'The Kala has supreme majesty of the life beginning with the span of atom to the double of the life span of Brahma, but such Kala is incapable to regulate Ishwara of the deities - The Supreme God.' 'The Kala who received sacrifice from we distressed lots of Brahma, wind, space, fire, water, earth and three Lokas has your fear - the fear of the supreme God to whom we surrender.' - These are the words of deities. 'As the

proximity of magnetic stone attracts (or activates) a piece of iron, in a similar way, the Maya in your proximity, evolves with her Gunas the universe, sustains it and destroys it for the sake of Jivas, such witness to the Guna-actions ! Oh God ! We offer our worship.' Thus it is said that Maya acts under the command of God. God is the giver of the fruits of Karmas (actions). As He is supreme commander, gives different fruits to all. Shruti says: Everlasting among the everlasting and conscious among the conscious, Supreme God - Paramatma - fulfills the desires of everybody.' 'Then from me only receives scripture-instituted desires.' 'I am the consumer of all Yagyas and Prabhu' 'Oh Anga ! only due to attachment to Gunas and Karmas, we receive pleasures and pains evolved by God.' 'The doers of unsuspicious or auspicious Karmas receive your Loka or Lokas of others from you and doers of unsuspicious receive hell from you.' These are the statements from different Shrutis. Know this Ishwara as Supreme God. Ishta (adored) means independently majestic Ishwara or the master of universe. Shrutis have said : 'Master of Cosmos and Ishawara', 'One to whom everybody surrender and one who is Ishwara for everybody.' 'I know worthy God who gives pleasures and reigns these Lokas as distant of the distants, master of the masters, divinity of all divines and Parama Maheshwara (Supreme Reality) of Ishwaras.' 'He is beyond appraisal, as he is Ishwara of past and future.' 'Ishwara of past and future is Ishwara today and will be for tomorrow.' 'He then sees being served the other Ishwara of cosmos.' 'When sees the worth viewing, all doer and red coloured Ishwara.' 'In

permanence (Akshara) and perishable (Kshara) resides the same God.' 'Attains permanence by knowing Ishwara embracing whole universe.' 'He is the Master, who has no fear from anybody and gives all sided protection to the fear ridden lots. He is only one, so that fear does not rise among each other.' 'You don't accept anything excepting self attainment.' 'He the Ishwara of Ishwaras, roams on the earth and destroys the burden of earth by his power of time.' 'At whose lotus feet bows the luminous crowns of the deities, Such Lord Ramchandra Bhagwan had the friendship with the monkeys.' 'On attaining in seclusion the Ishwara of the universal Ishwara…' 'One who upholds God-trio and is Ishwara of the Ishwaras.' 'What else stands unattainable if pleases the Ishwara of Universal Ishwara.' 'Varuna earned the pleasure of Shri Krishna who is Ishwara of the Ishwara.' All these are the statements from Shrimad Bhagwat, and therefore these stand as final judgement for following it. Moreover Skand Puran says : 'He is the soul of the soul and Akshara, He is pure like sky, He is visible through a divine vision, He is pure entity, He is the power in it's purest form, He is the son of Vasudeva, He is the possessor of all benedictory virtues, He is beyond the reach of the Gunas (of Maya), He is Ishwara of Ishwara, He is attainable only through Brahm Vidya. Such Supreme Lord is meditated upon and attainable by Brahm only.

This preaches subordinative attributes of the soul and majestic attributes of Ishwara, therefore, distinction between Jiva and Ishwara are at spiritual plane and shall be accepted as a well founded principle. Geeta says: Not that I am not existed, not also that you were not existed,

and not these kings also were not existed and not even that the we all will not exist, but, we will be ! Shri Ramanujacharya has interpreted this Shloka as under : In first instance listen to the nature of the soul : Even I the God of the Gods - have not existed prior to the present or in the endless past - is not so, but I was existing. And you and other Kings - the Jivas - were not non-existent, but were existing and I and you and we all also will not be non-existent - but shall exist. As, without any-doubt, I am supreme God and everlasting, you all souls - the knowers of the field - are everlasting. Believe this. Thus the distinction between supreme God and Jivas is real, and as it appears, has been confirmed so by Bhagwan himself. Now the reason : God has used different forms like - I, you, this, we, all etc. while he preached spiritual entity to Arjuna to remove his ignorance and Moha. If you pose an argument to impress that the school of distinction in souls stands only on a condition or degree, then for that, we would say that as you are refuting philosophic distinctions of the soul, the reference again of such a distinction in them stands irrelevant in preaching about Tattva. Therefore, the distinction of the soul, as said by God, is natural as per the Shrutis : The God, who is the permanence of the permanants and supreme consciousness of the conscious, fulfills desires of many. Now if we consider that these distinctions (means the distinctions as seen among the souls), appear so due to spiritual ignorance, then the Parama Purusha, as he has the knowledge of ultimate reality, has the realization of soul prevailing in the state of everlasting, eternal and absolute consciousness, therefore,

his ignorance has diminished, as such, the acts of such ignorance can not effect any objection or hurdle to them. Therefore, if 'the difference is found due to ignorance' and the realization is due to such difference' then the preaching etc. acts if arising from it, a can not establish any relevance. If said that the peerless knowledge acquired by Param Purusha is a discriminative knowledge arisen from a restricted state, like that of a burnt cloth that can not be used for holding anything. But this too is not a just openion. Because, the water visible in a mirage has similarity with such restricted state, but nobody tries to fatch water from the mirage-images. In Similar way, here in this case the knowledge of discrimination which is restricted by the peerless knowledge, follows it, but as it has realization of the falsehood of the senses and sense objects, stands detached from the acts like preaching. Moreover, there is one more objection. Even if, we believe that God earlier, was not knowledgeable, we can not say that God attained restricted state, as he had the knowledge of the scripture. Because, if we say so, it generates contradiction with other Shrutis and Smritis. For example : 'He, who is the knower of everybody and knows everybody', 'His divine powers are of unique and unknown,' 'Oh Arjuna ! I know all the beings of present, past and future, but they don't know me.' Thus, it may create opposition and contradiction among Shrutis and Smritis. Moreover it is said that 'Power, action and knowledge are natural for him.' It has been said : not only that, though they have absolute realization of the form of the peerless soul and the knowledge of discrimination, this Param Purusha and contenporany

traditions of Gurus are preaching to which peerless soul befitting their faith ? The doubt like that exists. In explanation to it, if it is said, that a thing looks at it's own reflection appearing like a reflection, Arjuna and other are the reflections and those reflected forms have been preached. But this, as an explanation, stands as unacceptable, because, how a spiritually wise would preach his own reflection appearing on surfaces like a precious stone, a sword or a mirror, when he knows that such image is not separate from his soul ? Moreover, we can't say, he has restricted state because the restrictive agent - the peerless knowledge of self and the distinctive knowledge which is individual and distinct from it, and the ignorance which is the cause of it, all those are distracted. The knowledge of the two moons is caused by the spiritual ignorance on reflection of the moon, and such cause would not be destroyed by the knowledge of the one moon, as there is possibility of restricted state. Means, though it exists, the restricted state of stronger proof makes it ineffective. But in the case of soul, the distinct knowledge is subjective and with the cause pertaining to spiritual object. But as it is not true, it destroys true knowledge of soul, and therefore no restrictive state is possible. Therefore, if said that Sarveshwara Paramatma has the spiritual knowledge of this body and tradition of the Gurus, then distinction of soul and preaching to that effect are not possible. Now if take that Parmatma has no knowledge of distinction of soul and tradition due to lack of knowledge and the state of ignorance. In short, as the Guru has unparallal spiritual knowledge, and as the ignorance about

Brahm has been destroyed along the acts, he has no intention to preach his disciple, if assumed that the Guru and his knowledge both are imaginary, then the disciple and the knowledge of disciple, both shall be imaginary. If say that there is no objection in calling it imaginary due to earlier opposition, then the knowledge of Guru will be proved like that, and all will be in vain. Therefore, as the spiritually wise have said, this should be the limit !

Who is this Ishwara ? He is Shri Krishna who is Para Brahma Bhagwan Pusushottama and our most cherished deity. He is worthy to be worshipped by us all. He is the cause of all manifestations and incarnations. (108)

Now in this Shloka says that Lord Shri Krishna is Ishwara, nobody else. Know that, Lord Shri Kishna is Para Brahma - Bhagwan and Purushottama and He is the cause of the incarnations, Such Lord Shri Krishna only is our worthy God for worship. Param means the highest or paramount - The Supreme - and worshipable by all. And this is why, he is the greatest. Brahm means ever expanding - He is greatest amongst the others due to His own glory. It is said in Vishnu Purana : on increase and expansion in meditation and moreover on his being ultimate refuge for everyone, one who receives meditation is called Brahm, or the one, beyond which, there is no other form or nature. Superior or higher is called Parabrahm. The use of an adjective 'Isha' here, is not a defect, as this is the way to define gender and number. Now, for using 'Parama' as an

adjective, look at the following examples: 'This great Brahm is my womb and I conceive in it,' thus the Brahm called by the name - Maya, 'Akshara is Parama Brahm,' here the Brahm is known by the name - Akshara - holy and tranquil and 'The Brahm which has been said from heart by the first poet' Here it is Brahm in the form of words', all these stand for explaining Parabrahm. Moreover, the Smritis have said, 'who is beyond Maya and has luminocity of the sun,' and 'Beyond Akshara and beyond that,' 'one to whom all the Vedas bow,' etc etc.

Bhagwan means one who has all the virtues arising from word 'Bhag'. Vishnu Purana has said, 'Oh Maitreya ! The word Bhagwat is used for pure, great, Parabrahm and for the cause of all courses.

There are two meanings in letter 'Bha' - namely sustainer and dispenser, and in ' Ga' the meaning is the one who leads, helps to attain and creates. Majesty, bravery, fame, prosperity, knowledge and detachment, these six stand for Bhag. It is permanence, as all living bodies reside in Him and He resides in all living bodies as supreme soul of universe and soul of the living bodies. Knowledge, power, strength, majesty, bravery, light all these are different expressions of Bhagwat. But Bhagwat does not have any rejectable attribute. Oh Maitrey ! That great word Bhagwan stand for the name of Parabrahm Vasudeva.

Now explains word Purushottama. Purusha means one who exists from before, 'I was on this cosmos earlier long before, thus the virtue of the Purush has been founded.' - 'It is Shruti. It can be defined in other terms - one who fulfills the wishes of a devotee, is a Puru, and one who

destroys the pains of a devotee is called 'Sha'. Thus these two, together form a perfect word - 'Purusha'. Sanjaya has said in Udyoga Parva of Mahabharat : 'One who protects and destroys is Purushottama.' There is one more, derivation of the word Purushottam : Puru means the devotee of him, 'Sha' means gives - one who gives much more than what his devotee has desired, such now is called Purusha. As per one more derivation, 'Puruni' means the sins, and 'oshati' means burns - one who burns the sins on remembering him - the Purusha. Brihadaranyaka Shruti says: That Purusha existed since long before and was burning the sins, therefore, he was called Purusha or he was called the Purusha, as he was in the form of Purusha. Shrutis have said that earlier the Parmatma was in the form of the Purusha.

The best means the one who possesses superior qualities. Those who are without Tamas and Moha are called Superior. Word 'Uttam' stands for superior. The words 'Purusha' and 'Uttam' together form word 'Purushottama'. One who is beyond Akshara and Kshara is Purushottama. Gita has said, There are two Purusha in this Loka, namely Kshara and Akshara. The Kshara means Lokas and the living bodies on those Lokas, and the innermost is called Akshara. Uttama Purusha is distinct from Kshara and Akshara and is known as Paramatma. You as eternal Ishwara are pervading all three Lokas and sustaining them. Therefore you are superior than Kshara and Akshara. 'Therefore in Lokas and Vedas, I am known as Purushottam. All the manifections and incarnations such as vasudeva etc, and Vyuhas like Keshava and incarnations

like Varaha etc. , the cause of incarnation means the one from whom the incarnation arises. That is the meaning of word Purushottam. Brahma has said in Bhagwat 'Oh Isha ! You unborn has manifested your self in deities, Rishis, human beings, birds and aquatic animals, to destroy untruth and egoist beings. Bhagwan has said to king Muchkund. 'Thousands are my incarnations and thousands are my actions, those are infinite in number and therefore, are not possible to have an account of it, even by me ! one my count the earth particles of this earth by assuming infinate number of births, but no one can count my manifestations on this earth !' 'Oh King ! My acts pertaining to past, present and future and the births in those times are unknown even to the great Rishis in it's proper chronological order.' Garg Rishi has said to king Nanda, 'Your son has infinite number of names and Gunas befitting his actions and attributes. I know this but others are not knowing it.' Such great Lord - Isha- Parameshwara is Lord Shri Krishna, not any other. It is said, 'In whose house resides Paramatma in it's real form with human image and with spiritual mysticism.' 'One who is worthy of attainment and is Parmatma.' 'In truest form Bhagwan himself-' 'Shri Krishna himself is Bhagwan.' 'One who resides in the heart as supreme entity and the one who is ever existing Purusha, is this (-The God).' All those are the words from Shrimad Bhagwat. 'Who is the greatest and supreme for the Lokas and the living beings ? Is he Lord Shri Krishna or else ?' By posing this doubt, He has used two adjectives for the knowledge of all. He is our worshipable God. Worshipable means the one who is worthy of a worship - one who is a

personal God for worship and meditation. More has been discussed about this in the following chapters. One who is omnipresent God and is beyond Akshara and Kshara is Lord Shri Krishna who took birth in Bhakti by Dharma and manifested on this earth with divine name 'Shri Swaminarayan'. He dwelt in human form like a dramatist on this earth, describing Lord Shri Krishna in the Acharya of human beings as himself, but not as somebody else.

Lord Shri Krishna, when he is with Radha, shall be known as Radhakrishna, with Rukmini as Lakshminarayan, with Arjuna as Nar Narayan. When he is together with Balabhadra and other devotees, he will be spoken of by such names being placed before his name. Devotees such as Radha and others are at times by the side of the Lord and at other times, they become absorbed in his body, being, overwhelmed with Love and devotion. He then remains one and single and all alone. Therefore, no distinction or discrimination shall be made between one and the other of these manifestations. Lord Krishna is permanently two-armed. It is only out of His sweet will that he assumes the different forms like the four armed the eight-armed or the thousand - armed. (109,110,111,112)

Now, herein explains four forms of Shri Krishna namely - Radha Krishna, Lakshminarayan etc in four Shlokas. That means the one, who has those attributes, described in the earlier Shlokas. The capable one is called Prabhu or Ishwara. Iswara means Shri Krishna. Shri Krishna with

Radha. The daughter of Vrishbhanu is Radha. Shri Krishna with Radha Radhakrishna. Then know Shri Krishna as Radhakrishna. Rukmini is Ramaa - Lakshmi, manifested in the royal residence of king Bhishmak, the daughter was named as Rukmini. Puranas have said : In Ramavatar, became Sita and in Krishna Janma, she became Rukmini, with her - means - with Lakshmi - know Him as Lakshminarayan, but not with any other name.

The middle brother of Pandavas - Arjuna, knows Him as Narnarayana. Mahabharat has said, 'Arjuna possesses manly emotions (of Nar). And Shri Krishna is Narayana himself. Shrimad Bhagwat says: You are Rishi Narnanarayan whose wishes are fulfilled.' Then again same Shri Krishna Balabhadra means the one who is worthy with his strength and power. His other names are Shri Krishnagraja - Shri Krishna's elder brother-Shri Rama, Shri Krishna when is with Balbhadra, Satyabhama and the others shall be called so by prefixing that name with Shrikrishna : Ramkrishna, Satyakrishna et al.

There are two ways of Shri Krishna in his life with Radha and the others - one is the way in which they are visible to everybody and another in which the others remain invisible. They stand besides Him (Shri Krishna). These - Radha and the other devotees, are some times seen standing besides Shri Krishna. Therefore, at that time they are visible to everybody. In such Darshana, know him as Radhakrishna and so on. And at times, and due to great love they are absorbed- merged - in the heart of Lord Shri Krishna and have become invisible to the viewers. In such circumstances, lone Shri Krishna is seen by everybody,

but Radhikaji is not seen by them. In such Darshana, know him as Shri Krishna. Therefore, in the temples, when you see Shri Krishna alone, know under the circumstances that Radhaji and devotees are accompanying but in incognito.

Therefore, same Lord Shri Krishna, becomes known with different names like Radha Krishna, in accordance to accompanying devotee. This is why, no discriminative attitude should be adopted for the idols of Shri Krishna installed in various shrines in the country. No difference in the form of Shri Krishna should be considered on the bases of accompaning devotee with the idols. The two-armed, four-armed, eight-armed are the differences in the shape. And therefore, four-armed etc are in it's reality, Shri Krishna with two arms. The forms with four, eight or thousand arms are the manifestations of Him at his sweet will. Therefore, accept no discrimination on those forms. His darshan to king Muchkund in four-armed form, to Arjuna in eight-armed or thousand-armed, thus those depended on the wish of the devotee. Shri Krishna as fulfiller of the wishes of his devotee and Isha of the Yog-Maya commands over everything as the Supreme God. Skand Puran had said in Vasudeva Mahatmya : one who is two-armed and holds a flute in his hand.' One should know it from that scripture.

All men on earth shall always engage themselves in the devotion of Lord Krishna, with the full understanding that there is no other superior way for achieving the summon bonum of life except the path of devotion to the Lord. (113)

The man on earth shall engage themselves in devotion of Him only. Though the word Bhuvi stands for the earth but here in this particular reference take that word as Bharat Khanda of the earth, because the Gods too have desired birth on Bharat Khanda.

Aarnayaka Shruti in Aitareya Upanishad had said, 'We the people, born with memory of God due to the Punyas of the actions of Yagya and Purushasukta, worship and serve God, and God gives us pleasure.' Because, only human beings have the right of devotion. 'The man who had expanded his entity as a soul by his punyas, desires through his death bound body the nectar, attains spiritual wisdom, discloses and witnesses ultimate knowledge with a vision for distant future: knows Lokas and non-Lokas. And others like an animal with only a limited duty of hunger and thirst, neither tell such ultimate knowledge, nor they see such or know the Lokas or non-Lokas.' Devas have said, 'Oh ! What Punyas does these people have performed, by which the God has pleased to them ? We have not desired anything, except devotion, on getting the birth as a human being with the grace of God. 'Those, though have got the human body with the knowledge in religion and philosophy but are trapped in affection for divine Maya of God, would not pass through the ocean of worldly ways without deep devotion of God.' God has said, 'The Ultimate rise and benediction of the man rests in the dedication of his rock steady devotional mind to me.' 'His' means Lord Shri Krishna's, but not of any other God.' 'The freedom from fear is not available from any where but from me who is the soul of primordial man and all living beings.'

Bhagwan has said, 'one is not relieved from the bonds of physical body unless one loves me as Vasudeva.' Gods have said, 'Blessings for your benediction! You may ask anything except Moksha ! Because, Lord Vishnu alone can bless the Moksha.' The devotion too should be rich in faith and Katha-Kirtan.' 'Therefore, you worship God with devotional fervor, His lotus feet should be worshipped with absolute devotional submission to God.' It was the advice from Lord Kapil. Dharmaraj has said, 'The Great Rishis concentrate their Bhakti Yoga in omnipresent Supreme God with such thinking, and they do not deserve punishment as the sin if any, committed per chance, by them are destroyed automatically by Katha-Varta itself of supreme God.' Sut Purani says, 'Bhagwan is husband of Satpurushas, and Katha of such Bhagwan should be listened everyday with attention, should tell such Katha - Varta to others and should meditate and worship this God. By every means stands for worship through body, speech and mind. Devotees have said, 'May our mental attitude be at the lotus feet of Shri Krishna, our speech may please be engaged in singing praises and sacred names of such God and our body may please be engaged in service to such God.' 'Oh Harey ! I have become a servent of such devotees for whom your lotus feet are the real source, May my mind worship you as the Lord of Pranas and concentrate on the praise of your divine virtues, May my speech sing your divine name and this earthly being may attend to your blissful service.' 'Our speech may please be engaged in praising your virtues, ears may please be engaged in listening your Katha - Varta, our hands may be

engaged in the acts related to you, our mind may please be engaged in remembering your lotus feet, our head may please be boded to your Lordship, and our eyes may please be engaged in the Darshan of Satpurushas resembling to your blissful form.' 'By all the means' has one more connotation: Earthly human body is fragile and bound to death any moment, therefore, one should give away all other acts. Moksha Dharma has said: The man desiring fruits of all his wishful acts and lost at the same time in the baser instincts, would be caught suddenly by the death like a lamb caught by a wolf. Flowers (Pushpa) means the fruits of wishful acts. Act swiftly on benedictory acts. Take care, Kala (death) may overtake you. The death will take you, despite your unfulfilled acts. The acts needing to be attended tomorrow be attended right now, what has to be attended later, do attend it prior. Death never waits to see whether one attends to a work or not. Nobody knows who will die and when. Be wedded to the religion right fram your youth, because the life is uncertain. Rudra has said in Shrimad Bhagwat. The death, steady and stern but hungry like that snake who licks its teeth with long serpentine tongue and catching arodent, would take hold all of sudden of the man torn between greed and desire. Lord Shri Krishna has said, 'A spiritually wise should know before death his perishable but benedictory body, should leave his laziness and should put in best of his efforts for the self emancipation.' Shri Dattatraya Bhagwan has said, 'After so many births, one is born as human, with a rare opportunity of a short while, if the man as such, puts in swiftly all out efforts for his self emancipation,

would definitely save himself from the hell. Prahladji has said, 'Wise one should practice Bhagwat Dharma right from his youth, because human life is rare and insecure but meaningful. Therefore, due to dangers in worldly life wise should for his self benediction act at his best before the troubles invading his body.' 'Inaction towards that attracts greater losses : 'Those who are born as human with knowledge, action and wealth, if not put in efforts for the self emanciption, may fall back in unending cycle of death and birth like the specie of the bird. 'Oh Sinfree ! The man, on getting a birth as a human being on the earth which is like an open gate of Moksha, if he despite his good physical condition does not do devotion of God even in such a state, is bound to be like an evil minded person who is trapped in the dark well called as a house.' 'The man, after getting this human body as an open gate of Moksha, if lives affectionately his homely life like a senseless bird, should be known as the one who has fallen down after a high climb. 'Such man is regratable, who has got birth in the God's Loka of the human beings, but has not controlled his senses and not surrendered at God's lotus feet, such man is cheating himself. Such man is a cheater and a self destroyer, who after attaining such precious human body as an instrument for attaining Moksha, falls prey to the affection of sensual desires'. 'Such man is a destroyer of himself, who has got a rarely available human body at his ease and has a firm Guru as his navigator to direct his boat of life with My favorable wind, despite all these he fails to cross through the sea of worldly life.' 'The one who has got a perishable human body which moves

like his soul, dear one and companion and follows your devotion, is a suicider if he does not worship the God in front of him, due to his desire for the sense objects.' etc.

In nutshell, there is no means for benediction excepting, devotion of God. Know this well. 'Daan (donation) Tapa (penance), Vratta (resolutes), Homa (sacred fire), Swadhyaya (study of the religious scriptures), Sanyama (self control) and others are the means for the devotion of Lord Shri Krishna.' This and other phrases indicating different means to please Shri Krishna are all minor instruments supplementing to the efforts. The devotion has a direct and firm link with Shri Krishna, therefore devotion holds an unique position amongst these means. Shri Kapildev has said, 'To Submit at my feet a firm mind with utmost devotion, is a sign of benedictory rise for the Purushas in this Loka.' 'For the Yogis realising Brahm, there is no other means for benediction, excepting devotion connecting them to Bhagwan - The Universal soul.' Rudra says: 'You are beyond reach to everybody, but available easily to the devotees.' 'Those only, who worship me with firm devotion could transgress my unfathomable divine Maya of three Gunas.' Prahladji has said, 'Not even the wealth, clan, cham, penance, sharpened senses, luminocity, glory or intellect of the Purusha could be the means for the meditation, because God was pleased to Gajendra (Great elephant) due to his absolute devotion. Purest form of devotion is the only means to please Shri Hari, rest are pitiable,' 'Those who are without devotion are subject to condemned.' Brahmaji has said, 'Your holy company which removes the sins, has been taken away from them by their

destiny and therefore, they act only for the sense objects; The minds, as have been defeated by their greed, they can not live pleasurably.' Yamaraja has said, 'Bring here those Asat Purushas (sinners), who have been tied in the ropes of hellish desires and are away from and opposite to the lotus feet of Bhagwan who is served personally by disinterested Paramhamsas.' 'I grieve the people who are sinfully away from Hari-Katha and are thus ignorant. Their life is snatched away by the God in the form Kala (death) and their reasoning, movements and memory have become futile. 'I am sorry to say that the ears of man, if not listening Hari Katha, are like an abode of a serpent.' Those whose knowledge has been taken away by Maya and have now surrendered to devilish instincts, such rogue, senseless and fallen people can not do my devotion.' Herein, the criticism is not limited to those who are engrossed in sense objects and have become devotionless, but includes also the people engrossed affectionately in vedic acts. Therefore, it is said, 'Though the religion of the soul may be truth and mercy based and his knowledge my be with penance, but such soul would not become a pure soul if he has no devotion for me.' Narada has said, 'The men in this Loka if worship Shri Hari- The Universal Supreme Soul devoutly, the birth, acts, life, mind and words of such men becomes fruitful.' And it is said, What, if one performs Vedic duties with life span of deities and with celibacy, Gayatri and Deeksha, but without devotion of God ?' 'What of the use the force of Katha Shravan, penance, sacred words, meditational concentration, intellect, expertise or sense power ? What of the use the study of Yoga, Sankhya and other scriptures?

And what of thuse the many other means without devotion of God ?' But the vedic Karmas coupled with devotion of God and performance of such acts with devotion of God have been praised by Brahma : 'Bhagwan ! Purushas have to perform your devotional worship by Yagya-Karma, donation, penance and Vrata. This, if they perform in a religious and devotional way, they would not be trapped.

Bhakti coupled with Satsang is the most coveted reward of all accomplishments of all virtues and learning of the virtuous and the scholarly persons. Even the most learned scholars go down without devotion to the Lord and communion with the saints (satsang). (114)

The greatest fruits of the goodness of the virtuous people would be in the form of devotion of Lord Shri Krishna and in the form of company of the Satpurusha. Devotion in Shri Krishna is a fruit of it. And Satsang received or attained is also a fruit. Satsang is the objective of devotion. Lord Shri Krishna has said, 'Oh Uddhava ! There is no better way than Bhakti-Yoga and Satsang, as I am the supreme for the Satpurusha. It is the wisdom of wise ones and intellect of the intellectuals to attain ultimate truth - Moksha - by the means of untrue human body.' Narada Muni has said, 'The poets have given a rock steady meaning by defining that the penance of the Purushas and acts like , listening scriptures, most desirable object, holy fire, intellect and donation all merge and dissolve in single act of singing the praises of Bhagwan.' 'That one is called an

act by which Shri Hari pleases, and that one is called knowledge which creates devotion for Shri Hari.' Vidurji has said, 'The learned scholars have said mainly in the praises that the heart that has absolute concentration at the lotus feet of Bhagwan and listens the praises of God, this state in fact is the fruit of the austerity they attained by listening praises of God for a long time.' Skand Purana has said, 'What fruit should be counted for the knowledge and other acts one has attained if the messengers of Yama (God of Death) catch hold of the one as the one was without devotion of Shri Hari ?' Padma Purana has said, 'Oh King ! The virtues like listening Katha - Varta and others would not adorn the one who has no devotion, like a widow, if she wears ornaments. The greatness and glory of Satsang may be learnt from the eleventh Skandh of Shrimad Bhagwat. Akruraji has said that the Satsang, as such generates devotional fervour in a Satsangi. Akrurji has said, 'Oh Isha ! I have attained your lotus like feet which are not available to an Asat Purusha. This is a great favour from you. Oh God ! Oh Bhagwan ! Maditational worship to a Satpurusha, helps a worshipper in smooth sailing through the ocean of this world. This is my personal wisdom.' The man attached affectionately to the culture of the worldly ways, gets strength and energy to detach himself from such earthly culture on companionship with of a Satupurusha, and the man as such in his mind follows the path being treaded by Satpurusha for attaining Paramatma. Prachetmana has said, 'Oh ! You have become the truest friend of dearest God Mahadeva in an association of a short while, and Oh Omnipresent God ! We have

attained you as a real elixir against the death in this world, where there is no treatment for it even at the cost of highest pain. Prahladji has said that there is no rise of devotion, without Satsang. The intellect can not concentrate at the lotus feet of such God who relieves from the ills of this world, unless he surrenders to a Satpurusha and with due respect places the dust particles of his holy feet on his head. In obscene of such act, though he has knowledge mind, the continues to be attached to others. Scholar's means those who have studied scriptures and Vedas. Such people too are consigned to the Lokas lower than Manushya Loka and known as hell. Therefore, Prahaladj has said, 'The Rakshasas (evil minded people), despite their knowledge and scholastic achievements, did not attain self realization and consigned to hell like a senseless lot, as they indulged in the differences like mine and others and lost grossly in petty acts of filling bellies of them and their families. Bhagwan has said, 'Though may be an expert in knowledge of the Vedas, but if he does not have the knowledge of God, then his efforts would be futile like that of a man nursing a barren cow.' 'Oh Anga ! Those are most miserable ones who protects and nurses a barren cow, unfaithful woman, dependent body, Viceful subjects, a donation made not to a deserving one, and the words without of me (God).' Vidurji has said in Mahabharat, 'As the birds, can not get protection of their nest and leave it on getting their wings, similarly the Jiva on getting into envelop of Maya can not get protection against the sin even by the study of the Vedas. Age old Yagyavalkya has said, 'Those who are not practising Achara (established rules of

conduct) can not become pure, despite their study of Six folded vedic scriptures.' Great Chanakya has said, 'The Katha-Varta that does not aim at generating detachment, religion or peace is futile like a noise of a crow.

It is only Lord Krishna, His incarnations and his images, that alone can be meditated upon even though he may be a devotee of God or a knower of Brahm. Therefore, the latter kind of meditation shall not be done by any of our followers. (115)

Krishna is Supreme Reality and Bhagwan. Shri Krishna's incarnations means his birth in human form. His images means his idols in metal, stone etc. These only are worth worship and meditation. Know this well. Devotees means those who have devotional faith in Lord Shri Krishna. 'Knowers of Brahm' stands for those who have realized Brahm as I am Brahm, These and human beings and others along deities are not worth worship. 'The man and deities etc', here etc includes Prahlad and other Asuras (demonic spirits). Those shall not be worshipped. In scriptures also, there is a recommandation in Dhyan (meditation) Prakaran (chapter) about worshipping the forms of Bhagwan himself. The idol of God is treated as an incarnation of God. Meditation has been forbided in these cases.

Because, as they are Jivas, their bodies are bound to be perished in Panch Maha Bhoota. Therefore, there is not enough support for meditating them. Thus the objection is just. The most benevolent refuge for Dhyan (meditation)

would be Bhagwan, but nobody else, that is what Shukdevji observed: 'The mind when uneasy due to the acts, should be diverted in auspicious acts through the intellect.' 'Bhagwan only is worth meditation and worship.' 'One who worships Bhagwan, attains Bhakti Yoga.' Shridhar Swami has written about the form of Bhagwan in his treatise and Shri Ramanuj Swami has written extensively on the same line in his Sharirik sutra Bhashya. Brahma and Sanaka too have been disqualified by him as they were from this world and therefore, in beginning they were bound in the ropes of worldly ways but realized self in their later stage of life, not from within but externally, and therefore Bhagwan Shaunak has objected to the Dhyana (meditation) of them : Right with Brahma to the lowest blade of Shrub, all living bodies on this earth have surrendered to the world due to their Karmas (acts) and therefore, they have not been beneficial to a mediator in his meditation. As they are within the boundaries of Avidya (ignorance) they are bound to rotate in a cycle of the worldly ways. And enlightenment, they have attained, is a development of a later stage, and not beneficial to a meditator in his meditation. Unlike Brahm, their knowledge of ultimate is not from within but has been acquired from others.' Such statements indicate that: 'unique form only of Parabrahma-Vishnu is worth meditation.' The restrictions laid above against meditating to a devotee etc, stand against them for meditating if devotee etc are independent as a meditated one, but not at all objectionable if a meditated devotee is at the service of his God. Because, if God accompanies a devotee, then a devotee is worth

meditation in such a company. This has been explained elsewhere in detail.

Understanding that one's self that is distinct and separate from three bodies, (gross, subtle and causal), is Brahm, one shall ever offer devotion to the Lord. (116)

It is distinct from the gross, subtle and causal bodies and is luminous, therefore it is with unique attributes. Bhagwan has said about this : The witness-soul-is distinct like a burning wood who has uniqueness from the fire who burns and illuminates. Such soul looks at its own through gross and subtle bodies. As it is said, creation, destruction, bigness, smallness, different types and Gunas born of such have been inbibed by a soul by entering into it and has worn the Gunas of body. Therefore, experiencing well with the instruments like Yoga, one should meditate upon Lord Shri Krishna through a soul like Brahm. Such enlightened devotee who has attained Brahm in such manner has been praised by Bhagwan as a supreme devotee of Him. This is the core meaning of this Shloka. Geeta has said, Oh Arjuna! The four types of people with punya worship me. The first is the one who has lost his prestige and now wishes to regain it, such one is called Arta (miserable). The second is the one who desires to attain conscious state which is separate from Prakriti, Such one is called a Jigyasu (seeker of the ultimate knowledge). The third is the one who desires unattained wealth, such one is called an Artharthi (seeker of prosperity). The fourth is the one who seeks

pure knowledge, and he is known as Gyani (enlightened one). Among all these, Gyani is the best. I am very dear to the Gyani and Gyanis are very dear to me. All these devotees are generous. Gyani among this is the soul of me. Such a fully attached soul attains supreme destination in my form.' And, 'The one, who has attained Brahm with happiness of soul never grieves or desires for any thing but looks with equality to all living and non living bodies without making any difference and attains my ultimate devotional state.' Shrimad Bhagwat has said, 'I am only the desirable to an enlightened devotee. I am his aim and destination. I am his Moksha and I am his heaven, nothing is loveable for him excepting me.' 'Gyani Bhakta (enlightened devotee) is dearest to me. He worships me by his knowledge. Therefore, worship me with devotion and knowledge.' 'Oh king ! Though wedded to Nirgun Swroop (absolutism), his mind absorbs the divine Leelas of Bhagwan, such one studies the scripture of Bhagwat.' 'The one whose mind is fully filled with divine happiness and all his other desires have been disappeared and has developed attraction in the divine Leelas of Bhagwan, such great one was expanding lamp like scripture Bhagwat.' 'The selfless and enlightened Munis worship Him with a desire for Moksha.' Lord Shri Hari has such divine attributes that the Munis with absolute detachment and self consciousness worship Him with selfless devotion.' All these Shlokas are indicative of daily practice, because it is the only means for Param Purushartha. Bhagwan has said : One who has regulated his mind and senses with practice of Yoga attains Divine Supreme through his mental worship.

Our followers shall respectfully listen to the Tenth Skandha of Shrimad Bhagwat daily or at least once in a year. The learned persons shall read it daily or at least once in a year. (117)

Listen with full faith. Listening without faith does not give desired fruits. Bhagwan has said : 'Oh Partha ! Homa (sacrifice), Havan (sacred fire), Dan (donation), Tapa (penance), Punya Kriya (Virtuous acts) etc. become untrue if not performed with absolute faith. Such acts without faith does not give fruits either in this Loka or in the other Lokas. Those who are not able to listen it everyday, should listen it once a year. Wise and learned people should read Dashama Skandha if they could read Sanskrit language. They should read it daily, reading and listening this scripture removes all evils and gives divine abode of Bhagwan. It has been said : Like this, the God is beyond all and has manifested himself in human form to protect axiomatic religion. One who listens with ardent desire for the lotus feet of God, the divine Leelas of God which destroy all worldly acts, and listens thus to his Godly acts, attains divine abode of God with absolute meditation concentration in ever increasing Kath-Kirtan and Leelas of God. The divine abode of God destroys destructive force of Kala (death) and the Kings have abandoned their Kingdoms and have retired to the forests to attain divine abode of God.' 'Praises of God pacifies grief and mental conflicts.' 'Lord Shri Krishna-whose divine episodes give Punya (virtuous reward) to it's listener- belongs ot his Katha - listeners.' 'The man who listens to the episodes of

the Lord of the Lords - Vishnu, becomes free from all the sins.' 'As the sun removes darkness and wind removes the clouds, in similar way, Bhagwan enters lower mind of the man when a man sings or listen to the praises of Bhagwan, and destroys all his sins. For further details please refer to Shrimad Bhagwat Mahatmya Vaada.

Our followers shall perform reverently repeated readings (Purushcharan) of the Tenth Skandha of Bhagvat and Vishnu- Sahastranama in a holy place ; for such performances fulfill the desires of the cherished objects. (118)

The place of virtuous reward - The Punya Sthana. The place which is a cause for the virtuous reward. Temples and Shrines are such places. Naradji has said that the place where a Satpurusha (virtuous and religios minded person) resides is a Punya Kshetra Where there us icon of God, there always are all virtuous things. The great rivers - Ganga etc - are such places. These places are the giver of desired rewards - fruits. One hundred and eight readings of the Tenth Skandha of Shrimad Bhagwat should be performed with proper conclusive rites. This should be performed in accordance to one's personal capacity. Here, personal capacity has special reference to Daan and Dakshina (donation and alm). Both these should fit in one's personal capacity, but there should be no compromise in Parayan (reading and singing) part. If one is capable to perform reading, he himself should read it. The concluding ceremony and it's rituals should be performed in the case

Vishnu Sahasranaam Stotra - where the thousand names of Lord Vishnu have to be recited. Here, the word 'etc' has been suffixed to Vishnu Sahasra Naam. This means that such purashcharan should be performed of Shrimad Bhagwad Geeta and Shri Krishna Ashtakshar Mantra. The ritual - ceremonial - part for such reading session may be referred to with Vidhi Vidhan. Rishi Shamak has said, 'A single Parayan Katha of the Tenth Skandha of Bhagwat, gives reward equal to a parayana of the Vedas to a brahmin.

When our followers are visited upon by natural calamities sent by deities, or sufferings inflicted by human beings or serious physical diseases, they shall act in a manner that ensures the protection of one self and of others and in no other way. (119)

The Acts inflicting troubles. Troubles from the deities means drought, fire and other troubles. Troubles from humans means the troubles inflicted by a royal family and king or from the enemy by the way of robbery, stealing etc., or troubles like spread of the disease or injury by weapons, In these troubles, one should act in the manner protecting body of himself and of others. Should not act otherwise. Because the Dharmshastras have described a different set of duties in such troubles. For example, Moksha Dharma in Mahabharat describes separate sets of duties by dividing troubles in 'Samata' and 'Vishamata' - namely 'equity' and 'contrasts'. Moreover, in royal duties it says 'The duties of capable people are separate from such duties of those who are in trouble.' This is why, for the

sake of the body which is a great convenience for the devotion of God, it recommands practice of the religion of others if required so in safe guard of one's body. Bhagwan has said, 'A brahmin in trouble should accept the work of a vaishya and should get through the troubling time, or should hold the sword like a Kshatriya to get through trouble, but should not maintain such attitude after getting over a troubling time.' Vasishta has said, 'Oh King ! In time of trouble accept impersonal religion untruth or touch of the untouchables and protect your self and others. Refer Mitakshara for further details.

The questions relating to the right conduct, right dealings in worldly matters, and right acts of atonement for sins, shall be determined in the context of and after full consideration of time, place, age, wealth, caste and capacity. (120)

Achara - religious observances- means the acts like morning bath and other rituals related to it. Worldly acts means debts, recovery, payments etc. To make amends for an error or deficiency is called atonement. All these should match with the place, time, age, money, caste and personal strength. In the place where a trouble takes place, time means where there are favorable times, age means childhood, adult etc., money means financial capacity, caste means different castes like Brahmin, Kshatriyas, Vaishyas etc., all these are to be taken into consideration. Dharmshastra also recommends place and time for such consideration. Therefore, there are many schools deciding

differently about religious observances. Harihar Bhashya of Katyayan Sutra and it's Ahnik Chapter shows ten types of bath : Main water bath by bathing in river water, fire based bath by bathing with ash. Air bath by bathing with the earth- particles spread by the hooves of a cow. Hymn-bath by bathing gestures with a blade of Durva (a sacred herb) and chants of the mantras. Kapil bath is performed by rubbing body with a wet cloth. Brahm-Snan is performed by spinkling water on the body with the chants of 'Aapo Hishtha..' hymn. Earth-bath is performed with soil from a holy place. Divine-bath means bathing in sunny day in a rain. Mental bath is a menal chant of Vasudeva names. Vaishnava - bath is performed by sacred water kept in a sea shall after washing lotus feet of Lord Vishnu. Thus, these different ways of bathing follows place and time as per the scriptures. Achar Prakaran and others opine in similar way about Sandhya Vandan (worship in dawn and dusk). Same is the state in regard to Vyavahara (observances). For this, Bhaskar Samhita and Brihaspati in Vyavahar Mayukh says that king should not decide on these by depending solely on the scriptures, but should practice in accordance to time, place, caste and ancient traditions. In case of atonements, same principle is to be followed. Wise hermit Parashar has said, 'It is necessary to have enough consideration for woman, children, aged people, poors, ailing people, and those who are weak physically for fasting.' Further, it is suggested that Munis must have a considerate approach towards them with knowledge of time, place, age, capacity etc. Moreover, it is said that ethical duties are changed with the changes in

time. Each age has it's own set of duties. Thus the sets of duties for Kruta, Dwapara and Kali Yuga, are distinct in it self. Kruta Yuga practiced the rules framed by Manu, Treta has practised of Gautama, Dwapara Yuga has the rules by Shankha Muni and this KaliYuga thus has the rules framed by Parashara. Yagyavalkya suggest that, one should keep in mind the place, time, age, strength, and extent of the sin while fixing an atonement where no atonement has been prescribed. Mitakshara says that an atonement should not harm to the life of the one who goes under the atonement, because the slackness observed in this area would nullify the basic aim of the atonement (because life it self may end and soul may leave the body before an atonement). Suppose in an atonement one has to live on air during the day and has to pass his night in water. If such one has to undergo this atonement in Himalyan range in winter days, then at night in water he may turn definitely in to a block of ice and soul may leave his body ! Therefore Place and time are vital factors in determining an atonement. Same is the status of the physical age.

Vishishtadvaita is our approved system of philosophy, Goloka is the most desired highest realm of our permanent home. There the rendering of loving service of the Lord with the self, identified with Brahm is our conception of Moksha. (121)

Vishishtadvaita is our principle of philosophy. The philosophic system prevalent in this Loka are : Dwaita (dualism), Adwaita (monotheism), Shuddhadwaita (Pure

monotheism) and Vishishtadwaita (unique monotheism where soul and matter are not considered quite inseparable). The Vishishtadwaita school (philosophic system of unique monotheism) founded by Shri Ramanujacharya is our principle. Know this well. Also know that the roots of His Sampradaya in Shri Ramanuj Sampradaya. Goloka Dhaam the divine abode Goloka - means the centrally located divine abode Goloka, surrounded by Vaikuntha and Shveta - Dweepa etc. The divine beauty and appearance of divine abode Goloka may be collected from Shri Krishna Khanda of Brahm Vaivarta Purana and from Vasudeva Mahatmya in Skanda Purana. Mukti - Salvation - means to serve at lotus feet of Lord Shri Krishna residing in the pure form of Brahm in Goloka. Also know that to be consigned to the Loka of Ishwara has not been accepted as attributes of Mukti (Salvation), because the Mukti - Salvation - in the form of rendering service at the lotus feet of Lord Shri Krishna is unique and rarely available and only Ekantik - devotees (singleminde devotees) desire such salvation, this is what has been desired here. Bhagwat has said, 'My devotees do not accept salvation coupled with Salokya, Sarshti, Samipya and Sarupya Mukti if it is not wedded to devotion of Me.' 'Those who desire to serve my lotus feet and desires me, does not like union with my physical being.' 'Those whose minds love to serve me, for them the Moksha is useless.' 'Oh Narsimha ! Such people do not believe in greatness of the emancipation, then what about other things ?' 'Those who have dedicated their soul, would not desire the status of Brahma, Indra or an emperor or would not desire for the

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highest achievements like Yoga-Siddhi or Mukti, they desire for nothing except me.' 'Salokya and other Muktis in four types which are attainable through my service, these even are not desired by my those devotees who have attained absolute satisfaction in serving me. Then how could they think for any other perishable thing ?' 'If I give Kaivalya Mukti to my wise and Ekantik Bhaaktas (devotees), they would not desire to attain it !' 'The devotees with absolute faith in me, would not desire anything without me.' 'The Ekantik Bhaktas (single minded devotees) would not desire anything but the devotion at Your lotus like feet meditated upon with all pains by Satpurushas.' 'The single minded devotees of God who have surrendered absolutely at the lotus feet of God, would not desire for anything.' 'Those desire free devotees, desiring only meditational worship to me, are believed to be most faithful and clever in their personal selfishness.' 'Those who have fulfilled all their aims by supreme dedication to divinity, are not showing any respect to the Moksha - the ultimate reward of one's life.' These are the word of great devotee Uddhava : 'Oh God ! What would stands unattainable among the four Purusharthas, to the one who worships you ? But I don't wish of it, as I desire utmost to serve at your lotus like feet. God too extends such chance to serve, only to his single minded devotees (Ekantik Bhaktas), but not to all his devotees. Shukdevij has said, 'Oh King ! Bhagwan, who at times is the head of clan and at time is the chariot driver (for Arjuna), such God may be your master and a Guru of the Yadavas, but he at times offers Mukti to his devotees but never offers

Bhakti-Yoga to them.' Thus are described the Ekantik ways and attainment of Brahm. This much expansion should be enough.

Bhagwan has said, 'In fact, a man, setting aside all his actions, submits absolutely himself to me - the ultimate in the search - attains Moksha and attains Me.' Prahlad has said to Bhagwan Nrusinhji, 'Oh Pundrikaksha ! The man, when removes all desires from his heart, comes into consideration by Bhagwan.' This explains that when all worldly desires vanish from one's heart, then such ekantik devotee unifies himself with his God. Such is the state of emancipation but not mere service. If raised any doubt as such, the answer is : No. Even such an Ekantik Bhakta, can not become a God. Believe it, because the God is one and Shrutis Smrits and Puranas have founded this fact firmly. Such devotees in reality attains godly majesty and remains pleasingly at the service of God. That is the principle here. Shridhar Swami has founded this fact (of Godly majesty and service at the feet of God) in his treatise. Moreover, Shrutis have said, 'The devotee, untouched by Maya, attains equality with the God.' 'Depending to their knowledge of ultimate, they have attained majesty of mine.' Here equality, stands for the experience of the achievements like anima etc. majesty and Brahm bhava, but it is not in supremacy and control on universe. The reason is : 'Acts like creation and sustenance of universe are not included in Mukta state, and This Shruti of Mukta state is not closer to the Shruti of universal creativity.' The dictum "Only on the signs of equity in having or consuming" and justifications in relation to this

dictum too supports such well defined equity. Shri Ramanujacharya has defined both the dictums : worldly transactions means the forms, states, acts, distinctions and regulation of all conscious and unconscious or static. The Mukta is absolutely free from all these. The Mukta has become free from the state of concealment, and has attained the majesty of the company of divine form of God. Why so ? : Because there is such chapter. The supreme control of universe rests in the hands of Parabrahm - Prakriti : 'The one from whom the Lokas and Jivas evolve and sustained by it, moves towards such one and merges into such. Know this ultimate as Brahm.' If such power of regulating cosmos becomes a common act of the Mukta, does not it minimize the Brahm's attribute as an ultimate reality of the comos, The uniqueness it self means 'attribute'. And Oh Saumya ! This Sat (truth) it self prevailed earlier, one and unique Brahm, It thought of becoming many and created light.' Earlier this only-The Brahm-existed; though was only one, was ever new. It evolved the field of benediction, which is the field of the deities : Indra (God of rain) (Aqua-God), Rudra (an epithet of Shiva), Vrishti (Rain), Yama (Death God), Mrityu (death) and Ishwara (Cosmic God)'. 'Earlier this soul was alone and nothing else existed, and it created living beings,' He thus created Lokas. 'Only Narayan existed, neither were Brahma, Ishwar, space, earth, planets, water, fire, moon nor the sun, He alone remained not in Leelas but in meditational trance and created daughters in the form of ten senses.' Sentences such as: 'Though on the earth, but at the same exists within it,' till the : 'Though with in the soul'. We hear from it overall control of universe

by Parama Purusha and Prakriti. Moreover, 'There is no Shruti in regard to Mukta's closeness in universal evolution ; that too indicates that Mukta's are not such close in universal evolution that it may create worldly activities. Not only that, but in a true realization of Brahm, The Mukta - though free from earthly involvement's has the majesty of being labelled as equal to Brahm,' this is what emerges from these statements. 'It enjoys all wishes with scholarly Brahm.' Therefore, Muktas attribute of true resolutes and equality with supreme God is to be described in the light of description of unique and universal law of supreme God given in Shrutis, in short, the majesty of the Muktas is, without of earthly acts. 'Which has destruction of sins,' to 'attribute of true resolutes' a famous collection of Gunas given in Shrutis above has been shown for the Muktas also, eventhough, such state of the Muktas depends on Param Purusha, it rests in Param Purusha, therefore, the Muktas should serve at the lotus feet of Narayana - who is unparalleled and has nothing beyond or above Him. That is the highest reward and thus it is absolute innocence.

These are the general rules of conduct to be followed equally by all our followers, both householders and recluses as also by all men and women alike. We now prescribe separately particular codes of conduct for specialized classes. (122)

Now in conclusion, resolves to tell special duties. All his followers means all men and all women. Duties means non-violence etc. common ethical duties. These ethical

duties are to be performed by everybody in accordance to their personal rights. Now, tells special duties.

We now dwell upon the rules of conduct specially meant for Acharyas descended from the family of Dharmdev, and their wives. Ayodhyaprasad and Raghuvirji, sons respectively of our elder and younger brothers shall not initiate into mantra and address teachings to the women, not within the closer bond of blood relationship. (123)

Now in special rules of conduct, He tells the special rules of conduct for the highest Guru-Acharya-of the devotees founded by Himself-His brothers sons : My brother's sons - my elder brother's and my younger brother's sons - means the sons of Rampratap and Ichharam - namely Ayodhyaprasad and Raghuvirji. Without of closer relation means the woman who is distantly related or is not related at all. The nearness of the relation is to be established on the bases of Dharmopadesh. Common attribute of closeness in relation indicates defilement on such one's death to the person concerned. Women should not be initiated Shri Krishna Mantra. But there is no objection in such preaching to a closely related woman. If any other woman arrives for such preaching, then such preaching to her should be conveyed through his initiated wife by the Acharya, but he himself should not preach to such women. The intention is such that, the preaching to a woman by a Guru may cause a fall from religious status, as history has noted. Don't take a common seat with

mother, sister or a daughter because the group of powerful senses defeat even a scholar. In reality, woman are like fire and men are like a pot of butter oil, therefore one should not stay in seclusion even with a daughter and in the case of other woman, the conversation should be limited to the most essential. It is said that the dealing with a woman is painful even to the Gods, then what should we think of the men engrossed in worldly ways ? Shri Dharmdev has founded this religious decorum as was said by the scriptures and our devotees are required to follow it.

They shall neither touch nor speak with those women. No act of cruelty shall be committed by them. They shall not accept and keep with them the deposits of money from others. (124)

Those women, means the women who are not closely related. The sons of those two brothers should not touch them and should not talk to them. It means that they should not talk even for the causes like preaching or the worldly acts. Here it is meant that they should avoid in absolute such occasion outrightly. Vishnudharma has said, 'The Gurus (great ones) shall be ruined definitely on dealing with women, wealth and taste. Shlok contains word 'etc' which indicates that other people too of the Dharm Vansh should not touch a woman and should not speak to them. Moreover the sons of these two brothers shall not commit cruelty to any animal. Because, the Smrutis have said that Gurus are merciful. They should not accept any security

deposit from the people of his own caste or of the other castes, because accepting such deposits is the root of the conflict.

They shall not bind themselves by standing as surety for others in worldly matters. They shall tide over periods of distress and crisis by relying on alms, but never shall they incur any debt. (125)

The sons of these two brothers shall not stand as surety for himself or for others in any purchase, sale, donation or in any other transactions because it creates conflicts. And some times, due to adverse times if grains and wealth are lost or robbed and as such prevails adverse time, in such circumstances, they like a Brahmin, shall servive (self and dependents) on an alm, but shall not incur debt. Because, debt inflicts pains. Therefore, it is said in Aranyakparva of Mahabharat : 'Oh Aquatic ! The one who lives on Vegetables received on a fifth-sixth day and not getting a chance for daily travel, lives a happy life if he is not in any debt.' Vidur Niti says, 'Oh King ! physical health, life without any debt, no travelling, company of virtuous people, own or independent occupation, and a safe residence, these six are giver of happiness. If, due to some ill luck, the debt has incurred and such debt if stands unpaid and mean while if one dies, it brings a great calamity on the dead.' Kritya chintamani says, 'If an Agnihotra' or a penant dies under a debt, the reward of such Agnihotra or a penant goes to the person who had lended money. Those who are not repaying their debt due to their laziness or

helplessness loses their Punyas of past and such Punyas would go to the lender.' Therefore, it is meant that no debt should be incured. This is a common ethical duty, applicable to everybody, but has been told to the sons of his two brothers for a knowledge of them and his followers, through them.

They shall not sell grains offered by their disciples. The exchange of old grains for fresh ones shall not be deemed to be a sale. (126)

The peddy and other grains given by the disciples, as they are surplus on their family needs, should not be sold out in a business act. Gautam Smriti says, 'Earth, peddy, oat, goat, horses, bullocks, cows and oxen should not be sold even by a brahmin.' It is said in Raj Dharma chapter of Mahabharat, 'Goat is fire, lamb is water, horse is sun, Earth is grains, Dhanush (bow) is a holy-fire and Soma (wine), these should not be sold. Because by selling Goat etc, one is selling fire and other deities. And these two Acharyas with their large families, if conserves food-grains, would be supportive in their religious acts of offering alms to the needy, poors and brahmins in adverse times of a draught. Therefore, they should keep away from selling food-grains. Now, in the place of not selling, He tells of what should be done. Stale grains, the grains of past year can not be retained for a longer time as it would develop insects and germs on passage of time. In circumstances as such, stale grain shall be exchanged with a fresh one, by selling stale and buying fresh grain from that money. This

is sort of exchange and retention of exchanged one, therefore, it is not a sale. And as such, it does not attract any drawback. Such act protects the religion of a householder. Smritis have said, 'The exchange is just and proper, but it is improper to look for profit.

The Acharyas shall perform worship of Ganapati on the fourth day of the bright half of the month of Bhadrapada and that of Hanuman on the fourteenth day of the dark half of the month of Ashwin. (127)

The fourth day of the bright half of Bhadrapada is famous as Siddhi Vinayak Chaturthi. On this day, the worship and prayer shall be offered to Lord Ganapati - the destroyer God of troubles. An earthen idol of Lord Ganapati shall be installed and worshipped with Sindur, sacred grass, and sweet - balls. This worship and Poojan does not attract the fault of worshipping other God, as Ganapatiji is one of the incarnations of Lord ShriKrishna.This has been explained in detail in the previous part of this scripture. Bhavishyottar Puran prescribes this day for worship and Poojan of Lord Ganapati : 'An earthen or Gold-idol of Lord Ganapati shall be worshipped by wise people on the fourth day of the bright half of Bhadrapada month. The idol shall be given a bath of oil of white til in the morning and in noon time, within personal capacity. Ganapatiji shall be worshipped with sacred grass and sweet-balls. One who worships in such manner, becomes free from all the pains and never faces any hardship. He then attains desired fruits.' Now

says about determining such fourth day. Fourth day with the sight of the third day is better. If there are two days of the fourth in the fortnight, then such first fourth day shall be considered for Poojan of Ganapatiji - or should be taken such fourth day which has Abhijit lunar mansion. If such fourth day belongs to next day, in such cases noon time shall be a preferred time. These are the observations from Vratotsava Vidhi. And on the fourteenth day of the dark half of Ashwin month, the Poojan of Lord Hanuman - the ambassador of Lord Rama should be performed. This day is known as Narak Chaturdashi. Lord Hanuman is eternal and greatest among the monkeys and is envoy of Lord Rama. He is Ekantik Bhakta of Lord Rama. Lord Hanuman shall be worshipped. The worship shall be offered with oil, Sindur, Aakada (Swallow-wort plant) flowers etc as Poojan of Mahavir increases love for Lord Rama. Bhagwan Ramchandra has said, 'Those who worship you on fourteenth day shall not be consigned to hell and shall be dearer to Me.' This fourteenth day should be counted after 36 Gharis (a ghadi means 24 minutes) from Sunrise. The worship of both these Gods is a general religious duty of all our householder devotees.

Ayodhyaprasada and Raghuvira have been installed as head of our fellowship for the purpose of establishing and protecting the practice of Dharma among all our followers, and the Acharyas, therefore, shall give initiation of Krishna Mantra to all those who are earnest for their liberation. (128)

It means that, by initiating Shri Krishna Mantra, Acharyas shall favour the followers. Panchratra says, 'Guru should initiate Deeksha to Brahmins, Kshatriyas, Vaishya and Kshudra gents and ladies who have devotional love Lord Vishnu.'

The Acharyas shall see that different classes of our followers strictly confirm to their respective obligations and duties laid down by us and keep them in their respective Dharma. They shall reverently follow the pursuit of the study of beneficial scriptures. (129)

And those two Acharyas should found properly the followers and disciples in their respective religion. Here is a hint to the effect that failing which the sins of disciples shall come to the Guru. Shankh Smriti says, 'If the religion is not taugh properly, the sins of subject shall come to the king, the sins of disciples shall come on the Guru, and the sins of wife shall come on her husband.'

Those - the sons of My brothers should respect Sadhu Purush, means Poojan Archan should be offered by them to Sants (Saints). Poojan-worship of Sadhu gives desired fruits- rewards. Mundakopanishad says, 'The man, who is pure in his innermost, whatsoever desires and wishes in his pure mind attains all such desired objects, fruits and glory. Therefore, those who are desirous of ultimate good, should offer Poojan to Sants, otherwise, the Poojan offered to Bhagwan become futile. Shrimad Bhagwat has said, 'The one who has consciousness in his body, has worldly wisdom in his family, has sense of respect in earthly

objects, has sense of respect towards water, but if he has no respect for the saint, should be known as donkey.' 'Oh Brahman ! Therefore worship those Brahm Rishis. You are worshipping me by their worship. There is no greater devotion than that by which I could be worshipped.' 'The man who worships Shri Hari with great faith but does not worship other devotees is an elemental devotee.' 'I can not be attained without of my devotees.' etc. etc. They should read and study the Vedas and scriptures as the both have suggested above. This study is consisted of your parts : to studyit, to think on it, to learn it by heart and to sanctify it. The study of the scriptures attained by serving a Guru, is not attainable by the other means. 'Not to serve, to act hastily and the self praise are the three enemies of education and learning.' Thus Vidurji has said that not to serve a Guru, acts like a great enemy of the knowledge. ' As the person digging a ditch with an implement receives water, similarly a person serving to his Guru receives knowledge.' Thus, Manu Maharaj also gives great importance to the service extended to one's Guru. It is said in Kalpalata, 'The knowledge is earned by serving a Guru, or by wealth, or by knowledge or by good acts of past births.' Here in, last three are attain able by extending respect, therefore, it is said that it should be done with due respect. The knowledge is not inspired without study and therefore, study should be done with due respect. Lazyness is the cause of disliking, therefore lazyness should be removed, this act of removing lazyness is called respect. Smritis have said, 'the death with the help of lazyness and food, destroys a Brahmin.' Therefore, Vidurji has treated

lazyness and others as drawbacks : 'Lazyness, affection, smartness, talkativeness, state of astonishment, ego, lack of detachment these seven are the enemies for a student.' He says that the student is not required to consider his pain on removal of his lazyness and doing his study. 'How, a desirous of comforts get Vidya ? How a student get the pleasure ? A learner can not have the pleasure. 'Either a seeker of the knowledge should give away his knowledge or should give away his pleasures for seeking knowledge.' Thinking on the learning point and learning by heart the study units should be undertaken in the later part of the night, because intellect becomes sharper during later part of the night. Intellect of the student becomes blunt on their sleeping in day time. Repeated learing in the later part of the night refreshes a learner, as per smritis. Manu Maharaj has said, 'one should not return to the sleep after study of Brahm-Vidya in a later part of night.' Gautam has said, 'one should not turn to sleep after a study during later part of the night.' Naradji has narrated in Samskar Mayukh the obstacles in ones study : Gambling, card game, desire for a stroll in a garden, women, sleepiness and sleep, these six are obstacles in acquiring knowledge. One who like a serpent is scared of the people one who is scared of the sweet dishes as like a fear of death, and one who is scared of the women as like a fear of an evilspirit, would earn the knowledge. As mentioned above now about the method and degree of quitting the sleep. Bhaskaracharya has said, 'Spiritually wise shall quit sleep for whole day prefixed and suffixed with both Sandhyas. Thus one should take the interpretation as given by Smritis, but should not take

it as quitting sleep forever. The same Acharya has determined the period prohibitive for study and learning. 'One should not study at midnight and should not study on such days prohibited by scriptures.' The Shlokas prescribe the act of learning. It should be understood that such study should be of Good scriptures. One should study Vedas and should acquire knowledge of it. Shrutis have said, 'Though there may be no cause, but a Brahmin should learn the Vedas with its all six parts, and should know it.' Bhagwat says, 'The penance and knowledge both are benedictory for a Brahmin.' Smriti says, 'In his early age, a Brahmin should study good scriptures at proper time and with proper wisdom, otherwise he will descend from his higher status.' Daan Khand of Mahabharat says that a Brahmin ignorant of Vedas, is like a blind. Shrutis and Smritis have been called the two eyes of a Brahmin, if one from these two is missing in him, will make him blind of one eye and if both those are missing will make him total blind.' Kamandak has said, 'Cows see through a smelling, Brahmins see through their knowledge of Vedas, kings see through their spies, and a common man sees through his eyes.' 'The scriptures are the eyes for a Brahmin.' Vidurji says, 'Eight Virtues graces a man : Intellect, lineage, control on sense organs, study, valour, brevity, donation within personal limits and knowledge of personal deeds.' It is said in the Kashikhand of Skanda Purana that the spiritual status as a true Brahmin can not be attained without learning and study : A wooden elephant, an artificial deer and a Brahmin without knowledge exist only as a name.' Therefore, the study and knowledge of the scripture is a must, as they

fulfill all four goals of one's life.

They shall offer worship in compliance with proper ritual to the images of Laxmi-Narayan and others installed by me in great temples. (130)

Big temples means great temples and shrines, but as there is word 'etc'. suffixed to this, small temples too are to be considered. Those temples where I have installed the idols. The idols of Lord Laxminarayan and as there is 'etc' suffixed to Lord Laxminarayan, Lord Narnarayandev and others are to be known as included in it. Here the reason of mentioning Lord Laxminarayan is that, he himself has written this scripture of Shikshapatri by sitting in front of Lord Laxminarayandev. Therefore, the doubt of receding glory of other Gods should not arise. He himself has proved elsewhere the equality amongst the Gods. Therefore, one should serve to all these forms with a greater love. Such service should be extended without flouting the procedures prescribed by Shri Vitthalnathji. One may have a large number of servants, but the one should extend such service himself to the God. God himself has said about the duties of his devotees and has mentioned that such service should be extended with great respect and Namskar (bowing to give respect) should be offered to God by all the limbs, and should serve at his home his God like a humble servant. Also it is said that, such His devotees should not show affection elsewhere and should serve Shri Rukminiji and others in like manner.

If a person comes to the temple of God for food, he shall be served respectfully with alms of food according to available means. (131).

Anybody - known or unknown person but hungry and in need of food, if comes in the temple, should be served with food within capacity. It means that raw or cooked food should be served to him as per available sources. Atri Smriti says : No guest shold be kept hungry at the own place or at the place of others. Food also is a denotation of water, because both these live together.' Aditya Purana says : Scholars have praised donating food and grains, because food is the cause of life. Therefore, donating food is donation of life. The wise people should donate food everyday, and should donate it without any a test or checking. That is the advice from Swayambhu Manu. Lord Brahma pleases with food. And such food pleases Lord Kamala Pati - Shri Bhagwan, Shivaji and Indra. Therefore, the wise people knowing Vedas have suggested donation of food. Donation of water valued equally with a donation of food. Water is the life for all living bodies.' Rewards of donating food have been mentioned in Skand Puran : The donor of food receives Vimaan (aero-plane) shining like a golden sun and surrounded by Apsaras (celestial damsel). Nothing is greater than donating food in this world. Living bodies are born of food and survive on food. There is no doubt in regard to that. No donation is greater in this world than a donation of life, and all these Lokas survive-live-on the food, they are the fruits of the food. All three Lokas reside in the food, and the food is the fruit of the donation

of the people. Therefore, there had been no donation greater than donation of food and there would be no donation greater than donation of food even in the farthest future. More details on donating should be inspected in Anushasan Parva of Mahabharat.

Acharyas shall be establishing Pathshala for Sat-Vidya (true education) and appointing right learned Brahmin teachers there, for imparting true education, propagate true education, for the teaching of true education, is a great act of benefit to all. (132)

Pathashala - means an appropriate residency for the students. Should establish such residency. Should appoint Brahmin scholars with appropriate salary and conduct such activity on earth for spreading true-knowledge and true-education. Such activity earns Punyas. As donating eyes to a blind earns punya, in like manner, this too earns the Punyas. In Dan Hemadri chapter of Garuda Purans it is said, 'Those who educate Brahmins by appointing scholars with salary do not exclude any donation required for attaining four ultimate goals of life. A man fulfills all his desires by donating food, oil, clothing and alm to the students. There is no doubt in it.' Agni Purana says, 'Oh king ! Those who donates to the students a daily service of lamp, bedding and food would earn the fruits of performing a holy-fire.'

The wives of Acharyas with permission of their husbands shall give initiation of Krishna-Mantra to

women only and not to men. (133)

After assigning specific religious duties of the sons of His two brothers, now in following two Shlokas, describes specific religious duties of their wives. Their means, of Ayodhyaprasadji and Raghuvirji. Their wives means, of their wives namely Sunanda and Virja. They, under the permission from their husband, should initiate Shri Krishna-mantra Deeksha to the women surrendered at their refuge. There is 'etc' suffixed to Shri Krishna-mantra Deeksha to the women surrendered at their refuge. There is 'etc' suffixed to Shri Krishna - mantra, therefore, the religious preaching - pertaining to married woman and widowed both-should be preached.

Now 'the initiation of Deeksha from a Vaishnava Guru' etc. sentences authorizes only a Guru for such Krishna mantra (eight lettered hymn) deeksha, then here in this such an authority for Mantra deeksha has been entrusted to wives of Acharyas. What is the ground for such authority ? Here are the Smritis and Shrutis for such support : 'Wife is the one half of his body,' 'Place husband and wife before the fire,' 'One half of his body is his wife.' 'Retain my speech with mental concentration,' 'Retaining your heart in my austerity.' 'My psyche follows your psyche.' 'May Lord Prajapati unite us.' 'Retaining your vital air by my vital air.' 'Bones by bones,' 'Flesh by flesh' and 'Skin by skin' gets the nourishment,' etc-etc. Shruti-Smritis and Grihya Sutras are indicative of bodily unison of husband and wife, similarly it indicate union in action, therefore, the initiating deeksha or preaching by wife of Acharya

stands good as initiating deeksha or preaching by Acharya himself. Thus, there is no drawback or fault. Otherwise, if Acharya preaches to women and Acharya's wife if preaches to men, would attract a serous drawback as woman is like fire and man is like a pot of butter oil, and such togetherness would definitely attract serous troubles as has been said in the scriptures and would bring them down from their spiritual heights. Therefore, Acharya's wife should take permission from Acharya and then, should initiate Shri Krishna Mantra Deeksha to devotee women. And Acharya should entrust his wife through His preaching to her, such initiation by his wife to devotee women. There is no drawback in this order. With proper understanding of the core of all scriptures, the religious decorum established by Shri Dharmdev is being practiced. Know this well. Desist from independent preaching. Parashar Muni has said, 'The woman who preaches, donates, performs pilgrimage or austerities without any order or permission from her husband earns no fruit of it.

The wives of Acharyas shall neither touch, converse with, nor show their face to male not within closer bond of their blood relationship. (134)

Not of near relations. Means those who are either very distantly related or are not related at all. They should not talk to such man and should not touch them. They should not show their face to such man. The events, wherein such vision may be possible, therein they would either cover their face or would turn off their face from such men. This

is a just approach for a Guru's wife, failing which there may be the fear of a fall due to events of Darshan and worship taking place frequently during religious celebrations. Manu Smriti says that even a faithful and virtuous woman falls due to company of other man. Therefore, avoid such eventuality by conscious efforts. Word 'etc' is suffixed to Acharya's wife, therefore, the women belonging to Dharm Kool should desist from speaking to and touching men.

Our followers who are male householders shall not touch the widows who are not closely related. (135)

Now in this special Shloka tells special religious duties of the householders. My followers, those who are in second Ashrama - Grihastha Ashrama (householders) - should not touch widows who are not in nearer relation but are very distantly related or not at all related to them. Nearly related means such relation in which a defilement takes place on her death. Widows means such women, whose husband his expired. Such ladies - widows - should not be touched by a householder devotee. Because their touch is inauspicious. In Skand Purana, great Rishi Agastya has said, 'In all inauspicious objects, a widow is most inauspicious, therefore, if she is not in nearer relation, a wise man should not touch a widow.' Further, in the same scripture, it is said, 'The blessings of a widow are like poison of a snake, if seen her on a departure out side, it definitely brings one's death.' As Shloka has 'etc' suffixed to touch,therefore, a conversation or ligher talk too should

not take place with such woman.

Our male followers shall not stay in a lonely place even with their young mother, sister or daughter except in extraordinary circumstances of calamity. Never shall they gift away their wives to others as alms. (136)

Young mother means mother who is in her stage of youth. Mother, sister and daughter with them. The man should not stay alone with them in a lonely place except in the adverse times. Means, during adverse times, when there is no alternative place to stay at, one may stay with them in such lonely place in accordance to place and time, but at the barest minimum. Even if there is no lonelyness, the company of woman is always a tantalizing affair. It may rock the steadiness of mind in such loneliness. Therefore, a spiritually wise should not create such occasion. Shrimad Bhagwat has said, 'Realy, the woman is like fire and man is like a pot filled with butter-oil. One should not stay alone even with his daughter, if on call of time, such loneliness has become a need of time, it should scaled off to bare minimum.' 'One should not share a single seat with his mother, sister or daughter, because the bunch of the senses is so powerful that it has defeated great scholars.' Moreover, the Kashi Khand of Skand Purans says, 'Don't stay in seclusion with your mother, sister or daughter, because the senses are tempting the scholars.' A Man should not donate his wife as a donation, because such act of donating breaks faithfulness of one's wife and such act generates the sin. Therefore, she can not be given

to anybody. In Dan Mayukh of Skand Purana, it is said, 'Evan in the greatest trouble, one should not donate these nine things : whole wealth if he has progeny, his wife, one who is in his refuge, deposits of others, securities, income of the clan, securities taken for others, women's property and son's property. An unwise, who donates any from these nine, has to undergo an atonement for self purification.

No association shall be maintained in any way with women who have connection with rulers through any dealing in any form. (137)

'Those' stands for 'my followers'. Know this well. The women who have open or secret connections with rulers or such occasions with the ruler, means the connections like visiting harem of a ruler. One should not talk to such woman, should not come close to them. No relations should be kept with such lady. Rajdharm Teeka says that a woman who has connection with a ruler through a queen, through a messenger or independently, should not be dealt with.

They shall propery treat with food etc the guests who have come to their house as also perform rites and oblations in respect of deities and pitris according to their permissible means. (138)

'They' means householders. Atithi means the one who has arrived suddenly or unexpectedly without any fixed date or time but with a desire for food. There is difference between Atithi and Abhyagata. Atithi the unexpected

visitor has no fixed time or day for his visit. He comes all of a sudden and with an exception for food and eatables. Word Atithi indules all types of beggars and expectants of food. Skand Puran says : A traveller on his path, one whose food stocks have finished, a learner, a supporter of a Guru, an ascetic, and a celibate, these six are called religiously sustain on alms. Those should be given satisfaction by offering food and water within personal capacity. Kashi Khanda says : Punyas earned by donating a cow equals the punyas earned by offering food and water to a deserving beggar of alm. Parashar Smriti says: He pleased his God by offering Poojan with love to the Atithi. Bhagwat says : Poor and gentle householders are fortunate, as their houses, water, food, seats, earth householder himself, his wife and children earns the pleasure of serving to Sat-Purushas. The palatial houses and wealth if not graced by lotus fee of saintly persons, become like trees with ancient burrows. The householders descends to the depth of hell and house becomes like a burrow of jackal, if an Atithi arrived to his house is not welcomed even with a bowl of water. Insulting an Atithi, consigns one to hell. It is said, 'A householder jealous and devilish towards an Atithi, attracts sin for his eyes and when consigned such householder to hell, and vultures, and other big birds tear apart his eye-balls by theis steel like beak.' 'If an Atithi turns back with disheartened spirit from the place of a householder, the punyas of such householder could be destroyed in no time. Smriti says : 'One should undergo ablative chandrayan Vratt, if he eats food without offering it to those ascetics and celibates eating cooked alms.' Aapad

Dharma chapter of Shanti Parva supports even welcome of an enimy : 'If an enimy has come to the house, he should be welcomed properly, as like a tree not withdrawing his shade from such man who has come there to cut it.' Godly means the acts related to God - offerings and worship to Lord Brahm, Vaishvadeva etc rituals. Shraddha means offering of water, food and other things to the Brahmins in honour of manes - to please manes. These rituals and acts should be performed as per personal capacity - and as per personal right of doing so. For example if father is alive than as per that capacity and right and if not surviving, then in light of that capacity and right. Also refer Dharma Shastra to know about the justness of the act during an ailment and during a good physical state. An unintelligent man who is not performing acts towards Gods and manes in accordance to his wealth loses all his punyas and consigns himself to the hell, there is no doubt in it. Here, according to Shudra Kamalakar, the householders of Shudra community, should utter only the names in the rites to Gods and manes as they are not authorized to chant Vedic hymns. Spiritually wise Parashar says about Shraddha : Shudras should satisfy Brahmins by uncooked food, then should offer Poojan to them and after rites to the manes, such shudra householder should offer food to the people of his own caste. According to Kamalakar, such Brahmin boy who have not been given sacred threads, women and shudra etc should be given a side cloth for Savya and Apasavya sacred-threads. The shudras should not ask Brahmins to cook food and have it there at that place during the rites to manes at the place of a Shudra,

but the Shudra instead of offering cooked food, should offer uncooked double food to the Brahmins in riluals to manes. Vishnu and Ushanas have said, 'Satshudras are not allowed to offer cooked food in rites to manes, as such food to the Brahmins attract sins for a Satshudra and destroys his rewards of rites to manes.' Sumant has said, 'Shudras should perform Shraddha always with uncooked food.' 'Uncooked food should be double in quantity and gold should be four times in amount.' Shadatrishan school in Dharma Pradeep says : 'The uncooked food of the offering to brahmins to please shudras mane if accepted by a Brahmin from a shudra , does not make any harm to such Brahmin with a family.' 'Uncooked food which comes from shudra for the rites to manes, should be accepted by a Brahmin as a one day meal and should be taken in that much quantity, but such offering should not be consumed in a routine or in the daily rituals.' Angira Muni has said in Shuddhi Tattva, 'Shudra's grains arrived in a Brahmin's house is always pure and holy.' Parashar Muni has said, 'Shudras grains remain as the grains belonging to Shudrit, until a Brahmin touches it. Brahmin should sprinkle purifying water on the grains from a Shudra brought to his house and should accept it.

Our followers shall render life long service to their mother, father, Guru and diseased persons to the best of their capacity. (139)

My followers should serve their real and step mother, father, Guru (preceptor) for whole life, within their

capacity. Manu Maharaj has said, 'the pains and troubles tolerated by the parents on birth of a child can not be repaid by a service for the century. Therefore one should please his parents and his Acharya - preceptor. All penance merges in the pleasure of those three. The service extended to these three is called penance.

These three Vedas are called three fires. Bhagwan has said in Bhagwat, 'The man can not repay the obligations even in a century of his manes, who have given him the body and have nourished it. The son who has wealth and has physical power, if fails in looking after his ancestors, eats his own meat, after the death. 'The man who is strong and powerful, but shall be like a living dead, if he does not look after his aged parents, faithful wife, younger son, preceptor and a surrendered one. To serve his preceptor and father is a religious duty of a virtuous son. All these are the words of the deities, in relation to service. Skand Puran has said, 'The perceptor and father should be served regularly. The man who does not serve them as per his personal capacity suffers hellish pain in Raurav Hell. In Mitakshara treatise of Vyavaharadhyaya of Yagyavalkya it is prescribed by Narada that the son opposing his parents should not be given his due share of succession. 'The real son who has become a minor sinner or, an opponent of the father or, a fallen one or has become inpotent can not receive a share in the property of his father, then how could a step son could get a share? Further, serve to the ailing people, within personal capacity. Ailing includes weapon injuries, and its pain. Parashar Smriti says,' The people suffering due to pains of illness, fire and weapons should

be served mercifully within one's personal capacity by the food, water, medicine and personal services. Yagyavalkya has compared the service of helping an ailing man with the donation of a cow. Both these earn equal amount of Punya: to carry a tired person, to serve a sick person, to worship God, to offer an honoured wash to sacred feet of a Brahmin and to clean left-overs are the acts equivalent to Go-daan.

Our followers shall follow a calling befitting their Varna and Ashram to the best of their ability. Our agriculturist followers shall not castrate the bulls. (140)

(My followers) Befitting their Asharam (life stage) and Varna (caste) means Brahmin etc castes and householders (Grihastha) etc life stages. In accordance to both these, - befitting both these. One should earn wealth. They should not use more strength or energy in earning if they are weak energy wise. And should not use less energy or strength in earning if they are strong and energetic. Failing which, they would be drawn up to suicide under criticism and insults from the people. Yagyavalkya has said, 'One should act in confirmation to his age, intelligence, words, meaning, scriptures and personal acts and should maintain a criticism free and forcefree tendency.' Vidurji has said, 'Those are wise and intelligent who think in the term of their personal capacity, act as per their strength, does not desire for impossible, does not grieve for a perished one and are not imbalanced in the state of great troubles'. The acts performed by God and saints should not be practiced

by a religious minded man, and such man should not pass derogatory comments on listening about such acts. 'Oh King! The man who thinks enough and acts within his capacity with complete knowledge attains benediction.' Above are the words of advice from Parashar Muni. And Laghu Chanakya says: An imroper beginning of a task a conflict with the relations, a competition with a stronger one and trust in a women are the four gates of death.' Here word task or work is not limited to worldly acts, but should be considered in a larger perspective of improving life after death. Vidurji has said, 'The work through a day should be such that it gives peaceful sleep for a night and work of the first eight months of an year should be such that it gives pleasure in the rest four months of monsoon.' Such acts should be performed in the first phase of life, which give pleasure in the last phase of life. And such acts should be performed during the life, that gives pleasure in the life after death. Those who are living on agriculture or farming, means those who are Vaishya (traders and business community) and Brahmins also, should not indulge in an act of cutting testicles of a bull. Respected Parashar has said, 'The bull with a steady body, healthy, fully satisfied, and with testicles but not impotent or startling should be used in farming.

They shall store food grains and accumulate wealth adequate for future occasions according to their capacity. Those who domesticate cattle shall make adequate provision of fodder. (141)

As per annual capacity of consumption, they should accumulate food, grains and wealth. They should do it within their personal capacity and strength. That should be done at an appropriate time for doing so. The time when food - grains are produced and being sold, at that time those should be stored for the annual requirements. Otherwise, may have to spend more in later time to fulfill the needs of family, as the food grains shall be costlier in a later time. In similar way, the money should be received and accumulated at a proper time. Those who have been domesticating cattle, should accumulate and store fodder for future provision. That should be purchased and stored at a convenient time, when prices are less. This does not require any proof or support as the results are visible by a householder.

They shall keep cattles like cows, bulls, buffaloes and other animals if they are able to take proper care and maintain them by providing them with adequate fodder and water etc. otherwise, they shall cease to keep them. (142)

Cow etc. means animals like cow, horse, buffalo etc all domesticated animals. As this contains 'etc', birds like parrot and others are to be included. And fodder etc should be treated as the food required by such birds etc. For example, a fish would need some cooked grains, soaked flour or such things in small amount. Birds would be needing some grains. Thus according to their food habits, the fodder is to be kept available. Like food - fodder - the

water too should be made available to all such animals. If one has the capacity to provide fodder and water as required daily by an animal, one should domesticate the animals, but if one can not provide so to the animals regularly, should stop domesticating the animals. If it is not possible to fulfill their requirements in food and water, such animals should be given away to others for to domesticate them. Majesty of the man vanishes with the pains of hunger, thirst, physical pain and odd placement of the animals. The thirsty animals tied to a nail, physically matured daughter and stuffless deities destroy the punyas of a householder man. These are the evils described in the scriptures. The ways to taks care of animals may be referred in Parashara Smriti.

No transaction relating to land or money shall be entered into even with a son or a friend or others except by a written document duly attested by witnesses. (143)

'With witness' means in physical presence and with signature of that person. It should be in written form. Nothing should be transacted without these two conditions. Not even with a son, a friend or a relative. Land and money means fields, farms, houses, housing land, money and precious things neither are to be given nor to be taken without a witness and a written procedure. Here it is meant that first a document should be made and thereafter such transaction should be carried out. Thus a witness has been defined by Yagyavalkya: There should be atleast three witnesses possessing virtues like penance, donation, noble

family, truthfulness, religious, strait forward, father of a male child, and rich, also should be either a Shrot and Smarta in their religious rituals. Their caste and class should be in accordance to transactees. For example in case of a enthroned King, the witnesses should be the Kings. In case of a Brahmin, the witnesses should be a Brahmin. Yagyavalkya explains the attributes of a documents of such transaction: one who is expert in finance, and with natural interest, when deals with a rich man, such dealing may be called document. This document must contain names, year, month, fortnight, day, date, caste, class and companions. Father's names also should be noted. At the end of such document, the debtor himself in his handwriting must write: As stated above in this document. I am the son of Mr. So and So. I accept this fact. The witnesses too, should write in their own handwriting that they are witness to this transaction and should place their fullname with their father's name. And the debtor if not literate, should stand there with someone, other than those who are witness to it, and through that man should write his witness. Now Laghu Chanakya says about the attributes of a writer: The writer of such a document should be intelligent, smart, steady, brief and political.

Written agreement duly witnessed shall only be made in cases relating to marriage of oneself or others in which there is a stipulation of payment of money. No oral agreement shall be made in such cases. (144)

In marriage of himself and in marriage of others, the

money or property given as dowry should not be given without witness and document. In no case such transaction should be made orally. First of all, a document should be made to that effect with the witnesses and marriage procedures should only be undertaken thereafter, failing which a conflict will lake place between the parties.

Expenses shall even be incurred in proportion to their income. They shall bear in mind that they shall surely meet with great difficulty if they spend more than what they earn. (145)

Income means the money and wealth produced. It should be monitored well. It should be spent or used with its proper relation and reference to the income. In other words, the expenses should be made with proper context of the amount of income. There should be neither a misery nor an over spending resulting into a debt. The expenses made without considering the bulk of income, invite great pains. The troubles created by the man from whom some thing has been borrowed or purchased and not paid back or returned to him, becomes unbearable for a borrower. Know this well. Therefore, a householder should spend less than his income. It is a perfect suggestion. Moreover, seasoned thinker Chanakya has said, 'It is a wise step to spend less than the income.' The one who has income of the four, if spends five or six, definitely invites a fall from his religion. Kamandak Niti-Shastra says: one who brings things from here and there and thus overspends, has to consume poison to kill himself, due to the pressure form the lenders.

They shall daily write accounts legibly in their own hand after recollecting both the amounts received as income and spent as expense in the course of economic dealings during the day. (146)

In all his dealing in income and expenses, one should recall very well each such dealing each such day of dealing and should note it down neatly and in legible handwriting himself. It should be in good Akshara (meaning : alphabets - letters). Word Akshar thus, has two meanings one is 'writings' and another is 'Moksha' (emancipation). It should be written by himself, not by others. Getting it noted by others may cheat him. In Rajdharma treatise in Niti Shastra, it is said that cheater document-writers write the documents in a language of dual meaning and in illegible handwriting that deceive an owner by taking away his money.

The Satsangi householders shall offer to the Lord one tenth of their earnings, in terms of money or food-grains, from their own profession or business. Those who are economically weak shall offer only one twentieth part of their earnings. (147)

The economic activities (and earning that of) which is carried out without disturbing own religion. The money earned through such economic activity or business or other profession includes money, food grains and agricultural products like cotton and grass-fodder, as there is word 'etc' suffixed to word earning. The tenth part of such earning. As per Kaiyyat the word 'Samkhya' (number) itself is a

word giving complete meaning like word 'Tribhag'. And thereafter, poet Magh, while describing lines on forehead has used word "Trilochanam" in the fourth line of that Shloka. Poet Harsh too uses "Tribhaga". In his Sarvakashaya treatise, Poet Mallinath uses "Tridivadavaantare". Such tenth part should be dedicated to Lord Shri Krishna, should be given to the personal God in the temple. And those who are weak economically, means those who have lasser income and greater expenses, should give twentieth part of their income. The money does not become pure if such tenth or twentieth part of earning is not given to God. Shrimad Bhagwat has said, 'The people, desirous of manifoldned increase in their income and wealth should donate money to Lord Shri Krishna - who is soul of all living beings, blissful and complete in Himself. Yagyavalkya Muni has said in his Jivika Vritti: Vaishya (class of traders and businessmen) and Kshatriya (class of worriers) too should do holy-fires, study Vedas and give donations. Moreover, the Brahmins should receive such donations, should organize holy-fires and should teach Vedas. In addition, the Kshatriyas, should in their major responsibility or duty, protect people and Vaishyas should deal in money lending, agriculture, farming, trading, animal husbandry etc. Shudras should serve to the twice-born classes, and if the earning through such service is not enough for his living, should do trading or sculpturing in interest of twice-born class. Deval Rishi has listed some other jobs for Shudras: The ethical duties of Shudras - to serve twice - borns, to discard sinful acts, to grow saplings of paddy, to breed domestic animals, to carry luggage and

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goods, to buy and sell, to draw and paint, to dance, to sing, to play musical instruments. Moksha Dharma says, 'By doing the works not attracting criticism, or by earning the wealth by the knowledge earned on paying money for that or by doing the works prescribed by Brahmarshi or by getting precious stones from the mountains, or by getting the wealth from deities by pleasing them through holy-fires, a householder should earn wealth and should perform his householder duties by such earning. The works fixed by Brahmarshi means the holy-fires etc activities prescribed by Yagyavalkya Muni and other great Rishis. Precious stones from a mountain means - diamond and other jewels, gold, and natural medicines. As per Shrimad Bhagwat such wealth received from the mountain, is purified by donating it to Lord Shri Krishna. The earth with the time, the child with a bath, wealth without of holy fire purified by ablution, sense organs by the penance, Brahmins with a Yagya, things with a donation it, mind by the satisfaction and soul becomes purified with inner knowledge. Shuddhi Vivek says: wealth becomes pure by a donation. The donation should be made to a proper person. Daan khanda says: Donate to a just person. And such justification is most proper for Lord Shri Krishna. Lord Shri Krishna is the best as a receiver of the donation, as per Bhagwat. Naradaji says in Shrimad Bhagwat, 'Oh King! Lord Shri Hari is the only entity pervading whole cosmos-mobile and immovable. Among Devarshi's and Sanakas and other. Sat Purusha, the worship as the greatest and just goes to Bhagwan, Bhagwan is most worshipable among everything. Moreover, Brahmins too have been ranked at

the equal level as devotees of Bhagwan. 'Oh King! In men, know the Brahmins as the best, as they have attained knowledge of Vedas by penance, knowledge and satisfaction. The Vedas are the limbs of Shri Hari.' Daan Mayukh describes measurement of such donation.' Three parts of wealth should be considered for livelihood and two parts should be considered for religious works, because life is uncertain.' Hemadri interprets this in following manner: Whole wealth should be divided in five equal parts and then three parts of this wealth should be considered for livelihood and rest two parts should be considered for religious works, in accordance to the wealth. Bharat says about weak and misers: Those who have ten cows should donate one cow, those who have a hundred cows should donate ten cows, those who have a thousand cows should donate one hundred cows, they all earn equal punya. Hemadri has said that as given in the example of cows, wealth too should be considered on the same line. Those who are weaker than these people, Parashar has suggested like this: A farmer becomes fault free if he gives sixth part to the king, twentieth part to God and thirty third part to a Brahmin.' Here word 'farmer' applies to everybody. A part, in the like manner, if not been given away, then the use of such impure earning or wealth destroys his devotion, religion and knowledge and miseries of such man never ends.

They shall perform the celebration of the conclusion of Vrattas like Ekadashi and others as prescribed in the scriptures according to their capacity.

The performance of this ceremony yields desired objects. (148)

The Vrattas in which Ekadashi is main Vratta. The word 'etc' suffixed to word Ekadashi, therefore, one lac wicks, one lac Pradakshina (circling God's inner temple with meditational prayer), chanting Namaskar hymn and Purasharan etc are included in these Vrattas. These Vratta give desired fruits to the doer of these Vratta. The closing ceremony means the rituals to be performed at the end of Vratta to complete it. According to Vrattark and Vratraj procedure, one should conclude Vratta by donating cow and gold etc, after offering sumptuous food to Brahmins, should offer worship - Poojan to his personal God in accordance to the scriptures and within his personal capacity. If one fails to conclude Vratta according to scriptural procedure, the Vratta becomes futile. Nandi Purana says that Vratta should be ceremonial concluded either in the beginning or in the middle or in the end of Vratta. The Vratta is not fruitful without closing ceremony. Where there is no specified procedure of closing ceremony or concluding ceremony, the Vratta in such cases should be concluded by offering Maha Pooja to Bhagwan, sumptuous food to the Brahmins with donation of a cow and gold.

They shall personally perform or ask holy Brahmin to perform on their behalf the worship of Shri Mahadev with love by offering leaves of Bilva tree and other things in the month Shravana. (149)

Either the devotee himself or a holy Brahmin on the behalf of the devotee, should perform with respect and with Poojan items such as Bilva tree leaves as main thing, the Poojan of Lord Shiva in sacred month of Shravana. Shiva-Puran says for this: The devotees worshipping Lord Shiva during Shravana month with Mahabhishekam and tender leaves of Bilva tree attain everything in this Loka and in the Loka other than this. This Poojan Vidhi is permissible through a holy Brahmin, but in no case, the month of Shravan should go without such Poojan-worship of Lord Shiva. Padma Purana says: Lord Vishnu should be worshipped with lotus flower and Tulsi leaf during sacred month of Kartika, and Lord Shiva should be worshipped with tender leaves of Bilva tree in the month of Shravana. while offering Bilva-Patra, the hymn of Lord Shiva's sacred name should be chanted with each, such offering. The man worshipping Lord Shiva with devotional fervor and in this manner, attains Moksha with divine bliss. For more details on this topic one may refer to Shravan Mahatmya. For those who are weak, for them, upanmanyu says: Those who do darshan of Lord Shiva in pradosh period of Shravan, attain all desired fruits of Shiva Poojan.

Our followers shall never ask for a loan from the Acharya or from a temple. They shall not borrow utensils, ornaments or clothes for use in social affairs from the Acharya or temples. (150)

Angira Muni has said: "No debt should be made unless there is risk to the life, and should stay away from the

wealth of God, by treating it like poison." For social affairs means for marriage ceremony and other social celebrations. Utensils means huge cooking-ware used in community Kitchen. Ornaments means ear rings and other ornaments and jewelry, clothes and vehicles. May be all these together or separate as single item, may be from Acharya or from a temple, but should not be taken or borrowed. Because such borrowing for a time being is like incurring a debt. This is the core of the meaning. Shloka has suffixed etc to the list of items, therefore the things, even like bricks, should not be borrowed. Yama Raja says in Prayashchitam: The householders should not take bricks, stones, timber, steel etc from the temple for their houses, if they take such things, they have to undergo hellish pains.' Further it says, 'A householder should not take cloth, utensils, money or grain etc anything from his God or preceptor or a brahmin or a penant but if such things are given in return of any service, then there is no objection. Also there is no objection if those have been given with due insistence. To give with insistence means to give it forever.

When householders undertake a journey to have a Darshan of the image of Lord Krishna, a preceptor or a saint, they shall not eat meals of others either during the journey or at the respective places of the temple of Lord Krishna, preceptor or a saint, for partaking of others food deprives one of one's merits. They shall, therefore take their meals at their own cost during such journey. (151)

Shri Krishna and Guru. Guru means Acharya. Sadhus means saints and devotees with saintly attributes of deep devotion. The devotees while on their way to the temple and in the premises of temple, should not eat food from others which takes away the Punyas of such devotee, but should take their own food. Here, the food of others, means the food which is not of Bhiksha, because the food received in Bhiksha is not treated as other's food. The clause 'which takes away the Punyas of such devotee', has a deep hidden meaning. 'The one, whose food has been eaten by a devotee, earns the punya of the Shrine, Vratta, Yagya, Japa and tapa performed by such a devotee pilgrim.' That is the observation of Smritis.

They shall pay agreed wages in cash or kind to the servants employed by them. If the debt is repaid, the fact of repayment shall not be kept secret. So also they shall not conceal their lineage or the fact of having given away their daughters in marriage. They shall have no dealings with the wicked persons. (152)

Employee means the one who has been assigned a fixed task. 'You do this much work, I will pay this much for that work,' to inspire a worker to do the work through such contract is called 'employed', such employee should be paid the amount as per promise. Otherwise, the displeased heart of such employee may destroy everything of the employer.' "The employer must pay in beginning, middle and end the salary or remuneration in accordance to their natural understanding." That is the observation of Narada in

Mitakshara. Narada has said in Mahabharat, 'Oh Yudhishthira! Do you appraise the work of others ? and do you praise the work of others ? and do you welcome the Satpurusha with meditational prayers ?' Garuda Purana says that the one who did not give after promising to give a thing, becomes unhappy in his life and does not attain Moksha after his death.

Purification of wealth or money, means repaying a debt. The repayment of such borrowing from a wealthier man should not be kept secret, but should be carried out in witness of a person. Parashar Muni says: 'Intelligent ones should not hide repayment of a debt and their lineage.' Kashi Khanda says: 'Those nine should be in public: Hidden sins, uncriticised acts, a debt, repayment of a debt, own lineage, buying and selling, Kanyadaan (woman's share given to a daughter in her marriage), and a virtuous rise.' Yagyavalkya has said about repayments of a debt: The account of the moneylender should be closed by himself or by others. The payment of such debt should be carried out in public through a witness. If the document of such a debt either of his own or of his father is not available, then such document should be created afresh without involving a current witness and such debt should be settled forever. Such process is called a settlement in our day to day language.

Wicked persons, means those who are practising sins and are against the religion. They oppose God. There should be no dealing with such people. Vyavahara Samuchchaya says: There should be no relation with the people opposing, God, practicing sins, hypocrite and short

tempered.

In places of usual residence where there is immenent danger to reputation, wealth or life on account of famine or violent situations created by an enemy or a King, my shrewd and discerning followers shall soon quit those places, eventhough, they may be their original native place. They shall migrate to some other place, free from such dangers, where they shall stay happily. (153,154)

In time of drought and due to troubles from enemies or due to hardships from ruler or a head of that area. The time when reputation, wealth and life are in danger in that country. Even if, that may be a native place - birth place of my follower, he should quit such place, but should not stay there. Muni Maharaj has said, 'One should not live in such places where there are hypocrites, irreligious, ill and nuisance creating people. Seasoned statesman Chanakya has said, 'Lions, Satpurushas and elephants leave their places in a case of calamity or disaster inflicting pains, but crows, cowards and deers continue to live in such places.' Change of the place means to leave for other country, to live elsew there happily. Therefore, it is to be understood that even in such changed place, if there are hardships that place too should be changed. Country means a place where one can live a happy life.

Wealthy and prosperous householders shall perform non violent Vaishnava holy-fires. They too shall feed

Brahmins and saints in places of pilgrimage and on festival days. (155)

Now in two Shlokas tells something more for wealthy and prosperous householders. Here householders means those who have a wife. Non-violent means such not involving killing an animal. Such holy-fires to Lord Vishnu, which does not involve killing an animal. Great Rishis have said that this path is of such householders, who performs holy fire from their money and worships Lord of holy fire. The procedure and rituals of performing a non-violent holy fire has been given in Ashva megha Yagya Akhyan of Uparichar Vasu, in Moksha Dharm chapter of Mahabharat. One should refer to it. Shrines (Tirtha) means the sacred places of God, sacred areas, sacred rivers described in scriptures. Festive days means the days like lastday of a month, Sankranti (passing of a planet from a particular zodiac sign), the seventeenth astronomical union. etc days. On all such days, the brahmins and saints should be served with sumptuous food. Sadhu means a devotee with virtues of a saint. Herein, it is suggested that the fruit of offering sumptuous food to a brahmin or a saint is greater than a fruit of performing a holy-fire. Lord Vaikunthnath has said, 'The satisfaction offered to me by offering sumptuous food to a Brahmin or a saint is greater than a satisfaction given to me by performing holy-fire. Prithu has said that Bhagwan eats such food which has been offered with great faith by a Brahmin in a holy-fire. The searchers of Moksha Leave an agile and move towards an inert, but Bhagwan, in the manner being worshipped and pleased by sacred

hymns from the mouth of a holy brahmin is not being worshipped and pleased at such extent by the mouth of a holy-fire.

They shall also make arrangements for great celebration of festivity in temples of God and for distributing various alms to deserving Brahmins. (156)

The temples of God, means temples of Lord Shri Krishna. Festive celebrations means to worship and please Lord Krishna with music, Kirtans, dance, Mahabhishekam, Mahanaivedyam etc, on Ekadashi, Janmashtami and other festive days. Donations in various kind should be offered on these days to a deserving Brahmin. Daan Khanda describes finer distinctions of a similar looking donation. For example in the case of donating a cow, there are distinctions like a cow of Gold, a cow of sesamum seeds, a radish - brown cow and a cow with double mouth, may be the distinctions in donation of a cow. Similar is the state in regard to other donations. A cow, a piece of land and gold are considered fit for a donation. As there is 'etc' with such donation a saints may be given clothes etc things for a donation. In Krita-Yuga (the age of truth) the penance is prominent, in Treta-Yuga it is knowledge who prevails upon everything, in Dwapara Yuga, holy fires are prominent but in Kali Yuga (present age) donations are supreme in achieving desired fruits. Brihaspati has said, 'Penance is the religion of Sat-Yuga, knowledge is the religion of Treta Yuga, Yagya (holy-fires) is the religion of Dwapara Yuga and the trio of donation, mercy and control on the sense

organs is the religion of Kali Yuga (present age)'. Shatapatha Shruti says, 'Learn controlling the sense organs, donating and being merciful.' Yagyavalkya has described the attributes of a proper one, 'The propriety can not be attained only by acquiring knowledge and performing penance, but the one who has good character and acquired both these becomes a proper one.' Yama has said, 'The Brahmin who learns Vedas, observes religious orders, performs penance and meditation, has the virtue of forgiveness, donates to others, lives a truthful life, becomes a proper-just-person.' Cow, land, Gold etc. should he donated to such a proper person by offering a Poojan-and worship to him. But, the learned wise who are desirous of their own prosperity should not donate to an improper - person. The attributes of a proper person for receiving such donation, may be learnt from Daan Hemadri, but the donation in the form of food and water does not require a test in propriety of the receiver. For that, Vyas has said in Bhagwad Bhaskar, 'Don't think of propriety of a receiver of a donation of food or water. If he is hungry, he is proper for receiving food as a donation, and if one is unclothed, he is just for receiving donation of a cloth. But in donation of other things, if such donation goes to an improper person, the donation becomes Tamas Daan. Bhagwan says, 'Irrespective of place and time, a donation made repeatedly without any knowledge becomes a Tamas Daan. The fruits of such donation are attained by taking birth as a bird.' This has been said by Him in Vishnudharmottar Puran. Moreover, it is said that the fruits of such donations are attained by a donor on taking birth as a bird. What one

should do when a proper person is not available? For that, Bhaskaracharya has said, 'Address in your mind a proper one and pour water from your palm in the water container or in any water body on such mental resolute of donating gives desired fruits of donation to a donor, and as and when a person receives such donation, does not attract any fault for receiving a donation. Thereafter, such donor should handover that donation to proper person when he finds him, or he should arrange to send it to the home of a proper person.

Showing more about such donation, it is said in Kashi Khanda that a donation becomes an everlasting donation when it is given to any one from these nine: A proper person, a friend, a poor, an orphan, a favourer, a mother, a father and a Guru (preceptor). The donation given to any one from these nine becomes futile: a Bhat (singer of the praises), a Charan (a royal bard), a thief an alchemist, a rascal, a cheater, a wrestler, and a public praiser. It is said in Parashar Smriti that a donation to such one becomes futile if such a receiver sells to the others the things of such donation. Also it is a futile donation if it is given to person who has fallen after a rise. And a donation becomes futile if it is given from an unjustified income. A donation is not fruitful if it is given to a non-brahmin, a fallen one, a thief, a hater of his own perceptor, an unthankful person and common priest of whole village. The priest of whole village, Husband of a debauch woman, a trader of the Vedic knowledge, one in whose house a wife has a kept-husband, one who is a henpecked husband, a snake charmer and a servant if given a donation, such donation becomes futile

for the donor. Thus these Sixteen donations are not fruitful. Now, Bhavishyat Purana says about a proper donation: To donate to a virtuous person, a donation from a just earning or possession is the main attribute of a donation. Mahabharat says, 'Oh Yadhishthira ! That donation becomes an everlasting and eternal donation which is given from a just earning and donated with earnest faith and with proper rituals.' Yagyavalkya has said: In a manner not creating any controversy in the family, one can donate any thing excepting his wife and his son. If lineage continues after the one, the one should not donate everything of him. One should not donate to somebody else after promising a donation to the one. If there are many children in a family and if there is no opposition in the family for a donation, then after satisfying the needs of clothing and food for the family, one should donate from remaining savings, but should not donate any thing by creating a conflict for the same in the family. Vyasji has shown alternative in this: If a great Brahmin soul comes to the house, the householder desiring self emancipation, should donate food to a visitor at the cost of the family members. These sentence applies to visiting ascetics and saints. In Daan Khanda, Daksha, has described the things which can not be donated: common property, things borrowed from others, things received in deposit, things of hypothication, wife, women's wealth, things received from others and deposit amount should not be given in donation. These nine things should not be donated even in the times of greatest trouble. The thing for which there are many owners, is called a common property. The ornaments and clothes borrowed from others

for personal use have been called a borrowed thing. Trusted items means such items which have been given by some one to the house members by asking them to hand it over to the head of the house. Ornaments and precious items belonging to a woman are called woman's wealth. Deposit means a thing kept in the house by some one by considering the presence of the owner of the house or without any consideration. It is also said that donation of a used cloth, donation given after an insult, insufficient donation, donation of an unclean thing, donation from an unjust income, are not just as the donations. Also it is said that donation of gold, silver and copper made to an ascetic becomes a fultile donation, and instead of earning punyas for a donor it becomes it becomes an irreligious act. Smrits have said that a donar donating gold to an ascetic, consigned to hell after his death. Deval Rishi has said that a donor who is desirous of Punya should not donate cooked food to a householder, a milk product to a Vanprastha (one who is in third stage of his life) and should not give money to a beggar.

Some more has been said in Daan Dharm about a taker of such donation. Those who are without knowledge and penance should stay away from taking a donation. Because a learned one removes through his knowledge the drawbacks incurred to him due to accepting a donation. The act of taking a donation removes brahmic light of a Brahmin. But the sufferer families should take a good donation from a Sat Purusha. Vyasji has said in Daan Mayukha : A man receiving a donation of deer skin, a bed given after some ones death and an impregnated she lamb

in Kurukshetra area never takes again a birth as a man. Iron, sesame seeds, a buffalo, oil, salt, a cow made of sesame seeds and jewel are called disastrous donations. It is said in Daan Khanda of Brahm Purana that a donation even to save his own life, should not be taken by the one in an area about the four hand length of a river stream. Yagyavalkya has said in connection with the donations that a killer of animals, a driver of a oil extracting mill, a distiller, a prostitute and a king are wicked by nature in multiple of ten to each other in their merit order given above. Here, a king means such a ruler who rules his state by disowning the limitation of the scriptures. Bhaskaracharya has said that no donation should be accepted from a king who flouts the scriptures. Mitakshara says that a donation should be accepted from such a king who donates without begging to him for the same. Evil doers if donates without a demand to them, such donation should be accepted form them. But an uncalled for donation should not be accepted from a prostitute, an impotent, a fallen one or an enemy. Because in Prayaschita Mayukha, Lord Manu has shown a way of atonement for accepting a donation unknowingly from an improper person: If a donation has been received from a unjust -improper- person, such a receiver of a donation should stay in a cow hut, living on the milk of cow and chanting hymn of Goddess Gayatri for the three thousand times with a rock steady mind and divine bliss.

Our ruler followers in compliance with canon of Dharma shall look after all their subjects like their sons

and shall endeavour to establish on earth the reign of religion. (157)

Now tells religious duties of a ruler. Here, the kings means those who are enthroned Khatriyas and are followers of Shri Hari. Those Kshatriyas should take care of their subjects like their sons in accordance to the preaching and teaching of Dharma Shastra - as per the polity taught by Yagyavalkya. These Kings should keep their subjects in the state living their life as per their caste-religion and as per life-stage. They should live a virtuous life. Bhagwat has said, 'A King taking the revenue without keeping his subjects religiously, eats sins of his people-subjects and in his ultimate stage loses his majesty.' Moreover, Bhagwat it-self has said about the fruits of founding religion: 'The king, in whose kingdom his subjects live a Varnashram Dharm life (life in accordance to his caste and life-stage) and perform holy-fires etc., in that country the king attains divine pleasure of God, and thus, that king pleases his God through his own rights.' Know that, the religion is to be founded in harmony of space and time. Seasoned hermit Yagyavalkya Muni has said, 'The country where a particular type of customs, traditions and social life prevails therein on taking over the ruling of such country, the king should refound same customs traditions and social life which have prevailed praior to a take over. Yagyavalkya has narrated in common the attributes of a king: A King must have great enthusiasm, foresight, knowledge of action, serves old people, polite, Virtuous, noble lineage, truthful, holy, active, with excellent memory, not cheap,

not harsh, wedded to religion, intoxicant free, wise, brave, a knower of secrets, hides well his weaknesses, knows well the science of investigation and the principles of justice, and should be an expert in the three ways. Bhishma Pitamah has said in Rajdharma chapter of Mahabharat: Sat aside liking and disliking and practice religious duties, leave personal attachment, and be a theist. Earn wealth by not inviting a criticism for that. Enjoy pleasures without becoming arrogant, speak sweetly and don't be a miser. Be brave and don't criticize and don't donate to a undeserved person. Be effective, don't be merciless. Don't compromise with Anaryas. Don't fight with your brothers. Don't appoint one a secret messenger who does not love you. Work by not creating pains for the self. Don't converse to Asatpurusha. Shun self praise, don't collect taxes from Sadhus, don't give a shelter to a Asatpurusha, don't impose punishment without a proper test, don't disclose a hymn, don't give money to a greedy, don't trust an ungrateful, don't be over amorous to women, consume pure food and refrain from a harmful food, offer worship poojan decently to the respectables and elders and serve them honestly. Worship your deities without hypocrisy, desire for such wealth which does not attract negative criticism and spend such wealth instead of loving it, know well the prevailing time and act smartly. Maintain peace but not for the self emancipation and don't be prejudiced while obliging some one, don't attack unknowingly and don't be sorrowful on killing an enemy. No sudden anger. No soft corner for an ungrateful.' Yogishwar has said, 'King should be generous towards brahmins, should be openhearted to the dear ones,

should be angry towards the enemy, should be fatherly towards the servants and subjects and should be just to his public by taxing, sixth part of their income. The greatest amongst the donation is to look well after the subjects. The people should be protected well against the cheaters, theives, thugs and extremists troubling the people. King should protect the people against those lots and against the diseases. The people not protected well by a king, if commits sinful acts one half of such sin would go the king, as he shares peoples income by collecting taxes. King should respect saintly people and should punish sinful lots. He should honour the scholars of Vedas by a decent welcome, honour and donations. The fire ignited by the pains and sufferings of his subjects destroys royal majesty, lineage and life of the King. Rajdharma thus, further says that the people living happily and peacefully along the saints and Satpurushas, live their life in a religious way and king gets one fourth of their Punyas.' According to Shrimad Bhagwat, principal duty of a king is to take care of his subjects. A king's benediction to other world means his total care for his subjects, as he gets sixth part of the earning of his subjects. Despite this tax, if he fails to protect his subjects, his punya recedes and becomes a sinner. To remove the pains of his sufferer subjects is the prime duty of a king. 'It is religious duty of a king to protect and look after his subjects, practicing a religious life.' 'I am king of this state to deliver justice to my subjects. I am the giver of livelihood to the subject, I am their protector and I place them in suitable duties.' 'The king has to think much before executing a life punishment, as destruction

of the body, destroys all meaningful relations and contexts. Therefore, Mokshadharma says, 'As a criminal under a life punishment comes to the priest and surrenders to him with a prayer to forgive him, as he in future would not repeat such sinful act, then in such state, the sinner should be freed in accordance to the orders of Brahma.'

Yagyavalkya has said about the wars, 'One who says that he is yours, an impotent, one who has no arrows, one who is affectious, one who has turned back from a war, and those who are witnessing a war should not be killed. This Shlokas has suffixed 'etc' to the list of these forbidden people, therefore, a horse, a warrior without a chariot driver, one with the folded hands, one with untied hair, one who has given away a fight, one sitting on a tree, one sitting on a bare ground, one drinking water, one eating food, one without protective shield, a bard, a messenger, a cow, a brahmin, a she elephant, a chariot and a king should not be killed by a king. It is preached in Gautam, Shankha and other Smritis. Knowers of virtuous living and scriptures have preached that the war is the last alternative to be chosen as a solution: Vidur Niti says that an arrow released from the hands may or may not kill a person, but the intellect released from the brain of an intelligent one kills the king with his entire kingdom.' And therefore, Manu Maharaj suggests reprimand as a first step of punishing, then in order comes oral punishment, monitory punishment, and in last is beheading. But has very clearly said that it is most proper to punish wickeds for founding and strengthening religious duties in the state. For this, there is one statement of king Ashwapati in Chhandogya

Upanishada: In my kingdom there is no thief, no miser, no alcoholic, no body is without of Agnihotra, nobody is an ignorant and nobody is a debauch, then how could there be any debauch women?' Kamandak Niti Shastra has said, 'It is not proper to exempt from punishment a sinner, if he be a brother, a son, an elder, a father-in-law or a maternal uncle, though he has fallen from the religion of course, there are some situations where such punishments are exempted. Bhagwat says, 'Oh wife of the brave one! Those who are non-brahmin and have committed a sin, I punish them. In all three Lokas, I don't see any body free from grief and living happily except of devotees of God.' I hold canon of punishment in all seven islands excepting lineage of Brahmins and devotees of Bhagwan.' 'There should be no impact of royal majesty on a brahmin lineage adorned with endurance, penance and knowledge and Parmatma (supreme soul) is their deity.' Bharat says that, accordingly the force of Kaliyug gives a way to the force of virtues of a king. King is the cause of destiny or time or the destiny or time is the cause of a king or the polity. There should be no doubt in it that the king is the cause of time. 'If a king lives religiously, his subjects live a religious life. And if acts a king sinfully, his subject becomes sinful. If acts moderately, subjects too act in a moderate way, subjects follow their king; as a king would be, the subjects would be like that.' It is the wisdom of Chanakya.

The rulers shall be conversant with seven organs of the state, four skilful techniques of winning victory, six diplomatic qualities and proper places or persons for sending secret spies. They also shall know the characteristics of persons wellversed in worldly matters and dealings, as also those who deserve to be punished and those who should not be punished. (158)

The organs of a state means the monark, the minister etc and also conciliatory, nonetary, secretive and punitive means of polity should be learnt well in detail by a king. Tirtha-shrines means the places, like missions, appointments, secret codes, etc should be learnt well and such a king should be export in his dealing - giving and taking. And they should know full well about the nobles and officers attending their court as a courtier. Also they should by the attributes the punishable persons. There are words of advice in Bharata: Master, minister, friend, treasury, state, fort and strength are the integral parts and the inherent nature of a state. One who opposes any of these, should be punished. There are four ways: Saam (conciliatory), Daam (monetary), Bheda (discriminative and secretive variation) and Danda (punishment), these should be applied in a just way. Fifth such way is ignoring or avoiding. A king should be firm in these six: Sandhi (a pact or treaty), Vigraha (disjoining from a treaty), Yaan (an attack on a enemy), Dwaidhi Bhava (differentiate), Samaashraya (inclusion) and Sthaan (position or place), these six should be decided firmly by a king. The eighteen Teertha places are: Minister, royal priest, prince, army head, chief of the fort, head of the prison, treasurer, finance manager of the investments, preacher, mayor, executive head, religious head, assembly head, magistrate, guarding

head of the fort, home minister and forest officer, these sixteen places should be filled by fixing own spies in such places of of the own kingdom or in the places of the others, but a minister, prince and a state priest should not be placed there as a spy. The dealing are of eighteen types: debt, receipt and payment, deposit, sale of others belongings, Partnership dealings, non-payment of the things, disobedience to the king's orders, territorial disputes, theft, disputes on sale proceeds, disputes involving servant-master relations, breach of service contract, beating, bad and bitter words, of taking away somebody's wife, non-payment of salary, gambling invitation, property share between brothers and male-female ethical duties. 'The King should appoint such courtiers who are scholars of Vedas and Shrutis, knowers of religion, truthful and impartial to friends and foes.' Those who are not practicing personal religion, and are hypocrite, opposing virtuous people, harassing weaker people, flouting the rules of decorum, should be punished by the state. Brahmins, kings, economically weak, devotees of Lord Vishnu etc Gods, mediators, members of a greater family and Gurus are not punishable. More details on this can be had from Niti Shastra.

Shloka has 'etc', therefore, it should be understood well that from whom the toll should be recovered and from whom should it be not. The toll money means the levies to be paid to the state on taking goods across river, in a town or in the streets and markets. Mitakshara says about the incidents where such toll should not be collected: No toll should be charged on immetational ornaments, on the

goods received in begging, on the remaining part of a thing already taxed, and from the artisans, children, messengers, ascetics and learners of Vedas. Also there should be no toll levied on the wealth of God.

Married women having their husbands alive shall render loving service to them as if they are Gods eventhough they may be blind, ailing, poor or impotent. They shall never utter a harsh or an insulting word to them. (159)

Now, in these following four Shlokas explains special religious duties of the married women whose husband is alive. The prime duties of such women is to serve their husband. Due to their destiny, such husband become blind or has become a prey to a prolonged sickness, or may have become poor or impotent, but she should treat him like her God. Narada has said in Shrimad Bhagwata, 'Oh benedictory women! Serve your husband with a conspiracy free service and serve your husband's brother too and provide sustenance to the children. This is the specific religion of a married women. Husband may be of evil nature, stuffless, aged, inactive and dull, sick and poor, but the woman desiring other world and living a sinfree life should not quit him. This is the advise of God.' And Narada says that the married woman if serves her husband as her God lives a happy life like Goddess Lakshmi with her husband Shri Hari in this world. Kashyapa has said, 'The greatest divine force of woman rests in her husband. She should not speak harsh, pinching and irritating words

to her husband, but should speak sweetly, and in a favouring tone. She should act in accordance to the direction from her husband, as it is her duty to do so. And if husband of such a married woman is a great sinner, she should wait calmly for his purification from those sins. Those were the words of wisdom from the preachings of our respected ascetic Yagyavalkya. Narada has said, 'It is the daily Vratta of a married woman to serve her God-like husband and look after the brother of her husband. She should keep her house neat, clean and should attend to domestic chores, in a neat and clean dress.

They shall shun an occasion which - though comes in the natural course of things, for coming in to contact with a handsome, young and virtuous man. (160)

Those women should shun an occasion with a person who is other than her husband and is handsome, youthful, artful, skilful and religious minded. She should not converse or be with such person. 'As a man parishes o association of an youthful woman, in similar way a chaste woman parishes on a sudden company of an youthful man.' That is an observation of Anushasana Parva given by Lord Shankara. She should discourage such company intelligently and intentionally. More duties of such a faithful married women may be had from Brahmvaivarta Purana. Also it is to be understood that they should not live independently or freely. Parashara Smriti says, 'In her adolescence and during her unmarried life a Girl is protected by her father, in her youth she is protected by

her husband, in her old age, she is under the protection of her sons and grand sons, a women can not have a free life.' Madhava says, 'A women- married or widow-if lives freely, then her life is like life of a beast fallen from the religion.

The married woman who are devoted to their husband totally and integrally shall behave in a manner that they do not expose to the sight of males, - their naval, thigh or breasts. They shall never remain without saris. They shall shun immoral and vulgar shows, and company of immodest, shameless and immoral women. (161)

Chaste woman means a virtuous woman. The word has been kept in singular form to address whole lot of women. If they don't cover their breasts, thighs and naval it would become visible to the man. It means that there always should be an uttariya, should be large enough and properly woven so that it does not appear like that of a prostitute or a street dancer. These chaste ladies should not establish contact with those public women and cheaters. Yagyavalkya has said, 'The woman who lives in the interests of her husband, a virtuous life by controlling all her sense organs, earns fame in the family and society and attains heaven after her death.' Shankha Muni has said about this virtuous behavior: Should not go out without a permission from the husband, should wear uttariya properly. Should not move hastily. Should not speak to other man. Should not speak to a trader, ascetic, old person

and Vaidya (doctor) without a purpose. They should not show their naval, should wear a dress upto their knee, should not uncover their breasts, should not laugh loudly, should not be malicious towards the husband or the brothers of her husband. She should not come in contact with a prostitute, a cheater, a lady messenger, a woman ascetic, a woman with black magic, a cheater woman, a woman with jokular nature and an ill-tempered woman. As an association with a non-virtuous spoils the chastity. Therefore, it is to be concluded that a company with evil minded should be avoided. Bharata says: Drinking wine, company of the evil minded, separation from husband, sleeping in day time and to pass time by sitting in others houses are the six evils for a chaste woman. Sleeping in day time and excessive sleep are forbided.

The attributes of a chaste woman are as under: She is sad in the pains of her husband, she is happy in happiness of her husband. She lives a dull and unglamorous life while her husband is away from her. She sacrifices her body in fire and becomes a Sati an death of her husband. The chaste woman with these attributes attains respect like great woman Arundhati. Here, the suggestion of becoming a Sati is only for those women who are not desirous of moksha and are not capable to live a life of celibacy and are desirous of the pleasures of heaven. If they are not acting in the like manner, they would indulge in debauchery etc evil acts and will draw her generations in the hellish pains of the hell. Great saint Garga Muni has said, 'The woman, who after the death of her husband, lives a free life would be consigned to hell with her three generations. Therefore,

the woman who can not live a life of a celibate, would be a fit case for becoming a Sati. Moreover Manu Maharaj has said, 'A saintly woman either should have to live a life of a celibate or should become a Sati after her husband.' Brahmvaivarta Purana says: There is no path for a woman in Kaliyuga for attaining her ultimate destination except the path of becoming a Sati after her husband. For this, Nirnaya Sindhu provides a scholastic treatise: This is only for those woman who are not capable of maintaining celibacy in their everyday life. Mitakshara treatise of Acharadhyaya says: Those women who have no desires of Moksha and are desirous of tempting pleasures of heaven, should become Sati after their husband. 'The heavenly pleasures are very much available in the state of absolute celibacy as per Kashikhanda of Nirnaya Sindhu. The woman practicing widowhood after the death of her husband, gets her husband again and enjoys heavenly pleasure with her husband. Mitakshara may be referred for more details on this topic.

When their husband have gone to some other region, they shall not put on ornaments or dress themselves in pretty garments. They shall not visit places of neighbours and indulge in idle gossips or frivolous humorous talks. (162)

Now tells here the special religious duties of woman, when their husbands have gone to some other region. The married women, should give away wearing pretty dresses and ornaments, when their husband have gone to same other

region. They should not visit the houses of others during such period. They should not indulge in laughing and gossiping in society. Yagyavalkya has said, 'The married woman should leave pleasure loving talks gossiping, pretty dresses, public enjoyments, and socialization when their husbands have gone to some other region.'

The widows shall render loving service to the Lord as if he is their husband. They shall always behave in conformity with the instruction's of their nearest relatives like father or son and others. But in no cose shall they behave independently. (163)

Now in following ten Shloka, tells about the duties of widowa. The married woman whose husband has expired is called a widow woman. Such woman should take Shri Hari - Lord Shri Krishna - as her husband and should serve him in a like manner. Means, such woman should meditate upon the image of Lord Shri Krishna. Thus they should serve Lord Vishnu treating him as husband, but should not serve to him with other sense. That is the opinion of Shudra Kamalakara, Madan Parijata and Skand Purana. Such woman should not live an independent life but should live under their nearest relatives like father, brothers and sons. Yagyavalkya has said in Acharadhyaya, 'When she is a girl, father should protect her, when she is in her youth, her husband should protect her, and when she is in her old age her sons should protect her, and if she has no child, then people of her community should protect her. But in no case a women should be allowed to live independently.

The woman should not live without father, mother, son, brother, father-in-law, mother-in-law or maternal uncle, otherwise she becomes a prey to public criticism in absence of her husband. Vigyaneshwar has said, 'The woman when is in her childhood and adolescence, a father should protect her against untoward acts, in her youth, she should be protected by her husband, when her husband is nomore and when she is in her old age, her sons should protect her. And in case, if exists no body as such, then people of her own caste should look after her. And in absence of caste people, the king should take care of such woman. As Smritis have said, the king acts like a sustainer and a master, when relatives and community are not existing. In nutshell women are never to be given an independent life. It means that, a husbandless woman should not disconnect her self from her paternal relations. Manu Maharaj says, 'A woman from any age group-child-dolesent-youth or old - should not do any work independently even in her own house. A woman should never desire a separation from her father, husband and son, because such separation causes ill talks for both the sides.

They shall not touch the males who are not closely related. Young widows shall not converse with young males except under unavoidable circumstances. (164)

Near relations means father, brother, son etc. near relatives. A widow should not touch the people who are not her near relatives, though they may be from her own community or caste. She should not touch them knowingly.

And if they are youth, she should not converse with them without a purposeful work, though they may be from relatives or non-relatives. This includes talking eye- to-eye. Achaarasaar says, 'A brahmin, a widow, a cotton cloth, an earthen utensil, etc become impure on a touch, shadow or a glance at it. The word touch needs a careful treatment. That is to be treated on this line: The scriptures have permitted a life of celibacy to such widow women who are either capable of living a life of celibacy or are pregnant or have infants to feed them. As a male celibate loses his hard earned celibacy on preaching Katha-varta to a woman or on a eye-to-eye look at the woman, in similar way a woman celibate loses her hard earned celibacy on listening to praises or follies of a man or on looking eye-to-eye a man. And loss of celibacy is loss of everything for them. Therefore, a widow should not touch a man. Smriti Artha Saar has said: A widow if becomes amorous on seeing a man, falls from her celibacy and goes to hell with her past three generations. Parashara has said: A woman with her wicked mind desires for other man, becomes a sinner and goes to hellish hell. Therefore, Manu Maharaj has said in Shudra Kamalakara: The woman, whose husband has expired, should burn to ashes root to leaves her sensual desires, and should not look even to the faces of other men. They should live a life of a celibate with complete hold on all sense organs. In the same scripture, Yama has said: Eighty eight thousand celibate Munis from Brahmin caste died without producing progeny practicing celibacy on death of her husband attains heaven like a celibate, though she may have no son. Here no objection to the touch by a

near relative is applicable only in the case of her protection. Everybody should know this. Parashara also says: Deities too are incapable to know truly the acts, character and mind of a woman, then what could be said for the men on this earth with the mind torn by sensual desires. Therefore, such woman should be protected well by her father-in-law, brother-in-law, father and brother. The relatives should keep such woman under their control, as they are bound by their nature to becomes amorous. Manu Smriti says: They should not touch even to their relatives without an important work. This relaxation is valid for emergency work. In such circumstances there is no draw back if spoken or touched. In short, one should act in such manner so that the person and personal religion are not harmed.

The touch of a suckling child, like the touch of an animal does not entail sin,: so also the touch of-or the conversation with the old man in the event of a necessity, does not incur sin. (165)

The suckling child means a child surviving on mother's milk - an infant. Such child means a male child of such age if touched, does not entail sin, as it's touch is like a touch of the calf of a cow. Both are innocent. It is also said that in relation to carnal desires and fulfillment of such carnal desires, a man after his age of forty is considered as worned off stuff. Therefore, there is no harm in touching or talking to such man. Widow woman gets sensually disturbed on touch of a man, and therefore, such objection exists for such touch. But it appears that such sensual

disturbance is not taking place on touching a child or an old man. As this contains word 'etc', widow women are forbided to walk along a man on the road. Skanda Purana has said that all sensual disturbances are rooted in the youth, therefore, man and woman should practice these rules minutely.

Widows shall not receive education from a male person who is not closely related. They shall control physical urges by means of undertaking Vrattas and fasts. (166)

A widow should not receive education from the people who are not related to her, because it brings in untoward results. If such woman desires to listen and learn Katha-Varta of God, she should learn it from her father and brother or relatives, but in no case from others. That is the desired meaning of this preaching. Also, such a woman should punish and purify her body and spirit by undergoing Vratta and fasting time and again. That would purify her from unknown touch of an unknown man. There are more instructions in Nirnaya Sindhu in this regard: A widow decorating her hair locks in a bun, consigns her husband to hell. Therefore, she should either shave off her hair on the head or should tie it on her scalp like on ascetic. A widow should eat once in a day and should not eat twice a day, except in case of an emergency. She should under take month long fasting penance and should undergo chandrayana Vratt. Widow if sleeps on a bedstead, consigns her husband to hell. And a widow should not take

oil massage on her person and should not ride a bull even for a cost of her life. She should not wear a bodice and should not put on a strange dress. Such woman should undergo special penance in the months of Vaishakha, Kartika and Maha, and should undertake special Vratt in additional month and in monsoon. Narada Purana says that a widow attracts sin if she does not perform Ekadashi Vratt: An ascetic and a widow woman are cosigned to the hell of Andhatamisra uptill the day of final destruction, if they don't do Vratt of Ekadashi. A widow, if eats food on ekadashi day, loses all her punya, and on even following day she attains sin of killing a brahmin. Above, was the observation of Katyayan.

Widows who have wealth just sufficient for the subsistence of body for their life time, only shall not offer it even for religious work. They may give it for religious purposes if they have more than their necessary requirements. (167)

Because, the donation of such livelihood wealth, compells her to serve others and thus brings her down from her personal religion. Does this mean that a widow should not donate money for the religious purpose? To solve a ridde like this the words 'more than', have been used to indicate surplus wealth. therefore, a widow should donate such wealth for religious purpose, which is more than their necessary requirements. Otherwise it may attract the sin of irreligious act if they don't donate dispite their capability of donating.

Vidurji has said, 'Oh King ! The three are really without wealth: the woman, the servant and the son. Wealth belongs to the one, who has it's possession. Then, don't pose a quation that how could be a wealth of a woman? Because her husbands right on such wealth is limited to the authority to protect it, but has no right to spend it.' Smritis have said, 'Even in the religious purposes, a man should not use the wealth of a woman. And after death of her husband, she is the whole and sole to protect it. Woman's wealth is of six kind: Adhyagni (the wealth receive by her at the time of her marriage in witness of sacred fire), Adhyavahanik (is the wealth received by her when she leaves her fathers house for her first arrival to her husband's house), the wealth received as gift of love (is the wealth given to her with love by her mother-in-law, father-in-law, and by other elders at husband's house), the wealth received from her brother, the wealth received from her mother and the wealth received form her husband. These six are woman's wealth. Yagyavalkya has said that this woman's wealth can not be taken away by her relatives: 'The brother who takes away the wealth from his living sister, should be punished like a thief by the king. The ornaments given to the woman when her husband was alive, can not be divided into the parts, and one who divides it, suffers the pains in hell.

Widow shall take meals only once during the day and shall sleep on the floor. They shall not deliberately look at the beasts and birds and others in sexual conjugation. (168)

These widows should take only one meal during the day, and should not take any meal on Vratt or fasting days. They should sleep on the floor, but should not sleep on a cot. In Vidhava Dharma chapter of Skanda Purana, it is said: They should abandon all sense objects and pleasures, should eat only once a day, should not sleep during day time, and should not sleep on a cot except in unavoidable circumstances'. Further to this, it is said: They should not look at purposefully to the people indulged in sexual acts, as it causes immediate anxiety of the mind and leads the viewer to a breach in his celibacy. Skanda Purana has said that in it's Vidhava Dharma chapter that one should not look knowingly at animals indulged in sexual intercourse.

Widows shall not put on dress similar to that of married women with husbands living, or identical with that of women who have become Samyasini or who have renounced the world. They shall never put on a dress contrary to conventions and customs of the place, family and practice. (169)

These widows should not put on dress similar to a married woman with husband living. A widow should not wear a dress similar to a Sanyasini like woman, who loiters to cheat people through her external appearance. Also they should (those widows) not wear a dress similar to a renounced one. Widows should not wear such dress which is contrary to the place, caste, lineage, customs and traditions. Supporting proofs in this regard may be had from the Smritis mentioned above.

They shall neither keep the company of woman who do abortions, nor touch them. They shall scrupulously avoid to indulge in talking or hearing the amorous stories of male persons. (170)

The woman who do abortions, means such woman who undertakes abortions of pregnant woman with the help of herbal medicines. Widow should not keep company of such woman who do abortions, and should not touch them. Their company attracts the sin of debauchery and the touch of such woman attracts the sin of touch. In similar way, a widow should not indulge in talk about amorous stories of man or should not talk about amorous stories of man or should not talk about their amorous acts and should not listen to such discussions, because, talking about or listening to such talk disturbs mind and such disturbance results into breach of celibacy. Support to this can be had from Shankh Smritis.

Young widows shall not stay in a lonely place with young men even though they are within the closer bond of blood relationship except under calamity. (171)

The widows in their youth, should not stay in a lonely place even with their youthful blood relations like father or brother, except in the case of real exception, as a fire burning forcefully due to wind becomes unavoidable, in similar way carnal desires becomes enough forceful in such circumstances to overcome the world. Therefore youths and young ladies should not live togather in a lonely place.

Even a mother or a son are not exception in it as per the truth pronounced by Jaimini in the scriptures.

Widows shall not participate in sports of Holi and shall not put on ornaments and pretty coloured garments etc. They shall never wear transparent clothes mixed with golden fabrics. (172)

The widows should not participate by throwing colors etc in sports of Holi. They should not wear golden ornaments. As there is word 'etc' suffixed to ornaments, they should not use ornaments and other auspicious signs like Kumkum, Kajal etc used by a married woman. They should never use all these things. Gold and other ornamental metals. The clothes woven with the threads of such metals, and superfine clothes of cotton or silk, should not be used by a widow. Because, all these items are for those married woman whose husbands are alive. The evidence for these have been given earlier.

Women either with husbands alive or dead shall never take bath without cloth on their person. They shall never conceal the period of menstruation. (173)

Now explains the common religious duties of widows and all other women. The duties of those married woman whose husbands are alive, have been given in these two Shlokas. The woman whose husbands are alive, and the widows, should not take bath without cloth on their person, because doing so is an insult to deity Varuna. Bhagwan

has said to Gopis: You are practising Vratt, and now having bath in the river without cloth on your person. That is an insult of the deity.' Same is applicable to men also, therefore, no man should take a naked bath. Suvrata has said, 'To have a naked bath or to sleep without cloth on person, both are acts worth condemnation for a man.' Vasishtha Smriti says, 'Never to ride a bullock, donkey or a camel, never to cajole a woman in day time and never to take a naked bath, naked walk or naked sleep. Shankha Smriti says 'Do a one day fasting on a day time sexual intercourse, on bathing in water without cloth on person, and on looking at a naked woman of others.'

As the women of the world have shared with Indra one quarter sin of the Brahmhatya committed by him, that share of sin in women appears every month in the form of menstruation. This should not be kept secret. Such woman in menstruation, should not join domestic chores, and should not touch others. The touch of a woman in her menstruation period attracts sin of killing a brahmin. Shrimad Bhagwat has said,' women have accepted that share of sin with a carnal desire and therefore it appears in every woman every month in the form of menstruation. Therefore, touching utensils and other domestic objects during such period attracts major calamity. More details on this can be had from famous religious story of "Rushi Panchami Katha."

Women who are in monthly course (menstruational period), shall avoid the touch of persons, clothes and other things for first three days. They shall do so after

purifying their body with bath on the fourth day. (174)

The woman who menstruates is called during such period the woman in her monthly course. Such woman, during her monthly course, should not touch human being. There is no fault in touching animals, but they are supposed not to touch clothes, earthen utensils and other domestic objects. Shloka prohibits those acts for immediate three days. Here 'day' means the period between two sun rise i.e. Whole day and following whole night together makes a day here. As defilement is observed for a day and following night on touching a dead body, here in this case, a day includes day and night both. She should not touch anybody knowingly. Such woman should take a complete, body and head bath on the fourth day, and should touch the domestic objects and others thereafter. Bhavishyottar Purana has said, 'A woman on the first day of her monthly course is a chandali (a sinful woman of the lowest caste), on her second day she is like a killer of Brahmin, and on third such day she is a washer woman and becomes pure on the fourth day.' Vishnu Dharmottar Purana prescribes the religious duties of a woman during her monthly course: such woman should not use milk and milk products, flowers, ornaments, kumkum - kajal, fragrances, wooden but decorated Bajath (a backless low seat) as seat, a bedstead, touching fire, for first three days. Daksha also says that a woman in her monthly course should not do enointment on her body, should not do travelling, and should not use tooth cleanser. Such woman should stay away from bathing, mouth fresheners and day time sleeping.

Now understand some more in this connection. If menstruation begins during a night, then divide that night in three parts and if that menstruation has appeared during first two parts of that night, then treat it on the earlier day and if appeared during third such part of that night, count it in the following day. Some Smritis opine that if such menstruation appears before midnight or before the sunrise, then the previous day should be counted as the first day. As per Nirnaya Sidhu, the counting of such period should be as per customs and treditions of the place. If such menstruation appears with in the span of seventeen days, purification is enough by a simple bath, but if appears again on the eighteenth day then the period of one night should be observed as menstruation period, and such happening on the nineteenth day, requires complete observation of period for full two days. Appearance on the twentieth day needs three days for the observation of impurity. If one woman in her menstruation touches another such woman unknowingly, they should perform bath for self purification and if such touch is with knowledge, they should undergo fasting for self purification and should take Panchagavya. Parashara Smriti says: If a woman in her menstruation touches to such a woman of Brahmin or Kshatriya caste, she then should have to undergo Ardha Kruchha Vratta, for self purification, and if touches to such a woman of other community or caste, she will have to take a bath with clothes on for personal purification. A simple bath with clothes on person is enough for the purification on the touch of a fallen one, a sinful person, a woman in her maternity period,

a woman in her monthly course, a dead body and a person who has touched dead body. Also it purifies the one who has shaved, has done intercourse, has smelt smoke of a burning dead body. Rishi Ushanas has shown the path for a ablution bath in Nirnaya Sindhu when a woman in her fourthday of menstruation undergoes a fever: On the fourthday of such woman under fever other woman should touch that woman and should take bath on her behalf with clothes on, and should repeat such bathing act atleast ten to twelve times, with a sip of pure water every time with his right hand palm and, thereafter, she should leave those touched clothes to purify both of them. This ablative ritual is equally applicable for purification of any sick person. Now what should be done if a Vratt or fasting day fall within first three days of the menstruation period? Madan Parijata of Matsya Purana shows the solution: In such Situation, Poojan etc should be performed by others on her behalf and she herself should do fasting of these days. Parashara has explained the way out for an extraordinary situation: ablutive Fasting should be enough for the purification in the circumstances like marriage, festival, sacred-fire, political turmoil, escape from a country, desert region and forests.

Total and absolute celibates who are our followers shall fully and absolutely abandon the touch of woman, nor shall they ever engage themselves in conversation with them. They shall not deliberately cast a look at them. (175)

The religious duties of the celibates have been described in the following thirteen Shlokas. My dependents means my disciples. The disciples who are to practice celibacy up till their last breath of life. Naishthik Vratta means absolute celibacy 'Varnin' means praiseworthy. The one who deserves a praise. According to Mallinath: The glory and praise that one earns on his absolute celibacy by leaving all the eight types of intercourse. These eight types in intercourse have been defined well in Agnipurana : To listen to a woman, to talk about a woman, to copulate, to see a woman, to talk secretly to a woman, to wish for a woman, to desire firmly for a woman and to have pleasures with a woman. These eight have been taken as various types of the copulation. Opposite to these eight, stand the attributes of a celibate. A celibate would not touch a woman knowingly, would not talk to her knowingly, would not establish even a dialogue with her. Shrimad Bhagwat says, An ascetic should keep himself away from touching, talking or cajoling with a woman and should not glance at the copulating couple.

Here in , all the women have been restricted, but a doubt raised in these of contradicting Smritis allowing touch of real mother, step mother or a perceptors wife as it is not harmful as per those Smritis. For removal of this anomaly it is to be clarified that such touch and a permission for such touch stands valid only in the circumstances of Upakurvanaka. Means, if mother has expired and if her other son/sons are not there to perform funeral rites such as giving fire to her pyre, in that case a celibate-son can do it without attracting any sin or drawback. Such a touch

is not harmful. Now, with reference to this, Muni Deval has said in his Trishata Shloki Tika, 'A celibate should not carry any dead body and should not engage himself in any such acts, and he would have to undergo against a purifying Sanskar if he acts so'. 'This objection is applicable to all the circumstances excepting the dead body of his father, as per Nirnaya Sindhu. Manu says, 'A man with celibacy, if carries dead body of his perceptor, teacher, mother, father, or Guru on their death, does not attract any sin or drawback.' Kaladarsha has said, 'A celibate does not attract any sin or fall from his celibacy if he attends or performs funeral rites of his preceptor, mother, father or maternal father. On other occasions, even like touching the feet of Guru's wife while paying respect to her, are treated as, forbidden acts. Moreover, it is said in the thirty seventh chapter of the Kashi Khanda of Skanda Purana that the inherent nature of a woman is very agile, therefore it is treated as harmful to man. The wise people never fall a prey to a womanly relation because such relation brings down fall equally even in the lives of worldly wise and laymen. If we think about gazing a woman, we can learn well from the occasion of great celibate Narada and Parvata who became mokey faced on looking at the charming arm and hand of the princess of king Ambarisha, and on becoming amorous due to such scene.

They shall neither occupy themselves with the stories relating to woman, nor listen to them. They shall not go for bath etc. to places which are frequented by woman. (176)

They should never talk of the woman. Narada says, Those who are not householder and are practicing celibacy, should stay away from talking to a woman, as the human sense has great power beyond nobody's control, it defeats the mind of an ascetic.' They should not pay an ear to a talking woman, and Mokshadharma therefore, advises precisely: Don't listen to a talk of a woman.' A conversation or dialogue is treated as a tool of carnal desire. Moksha Dharma has said, 'Carnal desire only is the obstacle for the man on his way to emancipation - salvation, there is no other bondage except this. One who gets himself free from the bondage of desire emancipates himself. The man who learns the way of removing carnal desire, surpass easily the pains caused by carnal desires. Now about the objection stated against the bathing etc at the places where women used to come and go. Here in this Shloka 'bathing' includes all the acts concerning wash and toilet. And also should know that in such places and in such acts, one should not remember or recall memory and occasions of a woman.

Excepting the images of Goddesses, they shall not touch the images, pictures and idols of wood etc of women and shall avoid even looking at them intentionally and willfully. (177)

Idols of Goddesses means, idols of Goddess Lakshimiji and others. Idols means statues and shapes made from wood, metal, stone, paper etc substances by carving, sculpturing, drawing or painting on such substances. Such female idols, if are not of any Goddess, should not be

touched or looked at it. Narada Pancharatra has said, 'A woman's idol, though may be in the form of a picture, should not be gazed at with sense. Shrimad Bhagwat says that celibate should not touch even with his feet, the idol of a woman-a lady.

The integral and absolute celibate shall not construct an image of woman. They shall not touch garments put on by women. They shall not intently look upon beasts and birds and others engaged in sexual union. (178)

These celibate should not draw an idol of women. Here word 'women' excludes Goddesses. They should not touch knowingly the garments put on by women. This excludes washed clothes, washed and wet clothes, dried clothes after a wash, new garments and the garments not used by a woman. That explanation has been extended by Dharmopadesha. And about sexual union, the birds and the beast engaged in such acts should not be looked at with knowledge - by a celibate. Shrimad Bhagwat has said earlier much on this topic.

They shall neither touch a person in the guise of a woman nor look at or speak with him. Addressing woman they shall neither deliver discourses nor perform collective singing of the glory of God. (179)

The celibates should not touch or look at the people dressed as a married or a widowed woman, because such look or touch encourages desires for a woman. This is the

hidden meaning behind such order. Also should not sing the praises of God which women can listen to at a distance, because, such singing helps in thinking about a woman unconsciously and attracts drawback in his Vratta as a celibate.

They shall not implicitly obey even the dictates of the Guru to give a go bye to the vow of celibacy. They shall even remain tranquil, steadfast self-content and free from egoistic self-pride. (180)

These eight things are not harmful to a vow of celibacy: water , roots, fruits, milk, sacred sacrifice, fulfilling a wish of a brahmin, words of a Guru and a medicine. Smritis have unanimously asked all disciples to obey to the order of a Guru. And on the strength of this sentence here it is said that the orders from a preceptor should not be practised by a disciple if such orders are to effect adversely an a vow of celibacy. Linga Purana describes the attributes of celibacy: celibacy means not to indulge in sexual intercourse by any means like mind, speech, body and actions. This is celibacy of an ascetic or a celibate. It tells more for those celibates who are womanless in their lives and those who are in their Vanprastha and have detached themselves from householdership, as their renouncement is of superior level. The words of a Guru, if are harmful to a vow of celibacy, are not to be followed or obeyed to by a disciple. The Smritis, advocating follow up of the words of Guru by a disciple, advocates so, in relation to Vratta, fasting, illness, and food during adverse time, therefore

no support from such statements should be taken in relation to breach in great Vrattas. Shrimad Bhagwat says, Lord Brahma gave birth to his sons Sanaka, Sanand, Sanatana and Sanatkumar and then asked those self-disciplined sons to produce sons, but those sons who were desirous of benediction and were at the refuge of Lord Vasudeva Narayana, did not desired to produce progeny.' Skandapurana has said, 'Asked them to produce progeny, but as those celibate sons refused, Brahma became angry.' Celibacy is the only means to attain Brahm, therefore, it is principal amongst all the means. Chhandogya Smriti says, 'The Brahm Loka could be attained only by an absolute celibacy. Celibacy it self is an Yagya. A knower of ultimate knowledge attains Brahm Loka on the strength of his celibacy. The celibacy is the ultimate good for everybody. Meditation through celibacy provides proximity of supreme God.' 'Indra practised absolute celibacy for the one hundred years in Brahma and become it known as Brahm Loka. It is beyond all religious tenets and Brahm Loka is attainable by it etc. Sanat Sujatiya says, 'The blissful Brahm can not be attained swiftly. 'The highest knowledge is attainable by celibacy by merging intellect in the mind.' Geeta says, Seekers of ultimate knowledge live a life of celibacy.' In Shrishti Khanda of Padma Purana it is said: celibate is the best virtue for a brahmin born in Brahmin lineage. Even Brahma in his heavenly abode adorns celibacy as a best ornament. The Brahmic virtue of a Brahmin is rooted deeply in celibacy. Those are the observations from the knowers of Brahm dwelling in the other world. Dharma (religion) resides in celibacy, Tapa

(penance) resides in celibacy, and Brahmin who have practised celibacy, reside in heaven. Ultimate achievement is not possible without Yoga. The glory and greatness are not possible without ultimate achievement. Such glory and greatness are not attained without a penance, and such glory is not greater than celibacy. No other penance is required by the one who renounces himself from five sense objects and maintains absolute celibacy. There is no other penance greater than celibacy. Here in above the scripture and enlightened rishis have discussed the celibacy with a stress more on women and a relationship with such women, and as there is risk of attracting sin by such relationship, they have rejected in total any such relationship with a woman. The sin of such relation requires a greater atonement for purification of such a sinner. Yagyavalkya says, 'A celibate if goes to a woman, attracts sin for himself, and for an atonement of such sin he is required to perform a holy-fire. Nairut is the deity of that holy-fire and a donkey is the sacrifice for self purification of a sinner.' Vasishta has said, 'If a celibate goes to a woman, he would undergo an atonement for self purification in darkness of night of the last day of the month. Such holy-fire for his atonement would be presided by deity-Rakshasa (demon) and one eyed donkey is the sacrifice. Such holyfire of atonement should be performed in a forest in a square or in public fire or such a sinner should purify himself by eating from the sacrificial pot of such holy-fire. Gautam has said, 'Such a sinner should put on his person an animal hyde with the hair standing on its surface, should hold a begging bowl of iron and should beg a meal from seven

houses while narrating loudly and repeatedly the sinful event in a repentive mood. If such a woman belongs to Vaishya-caste, the sinner should undergo such atonement for an year, in Kshatriya - caste that should be for two years and in the case of a Brahmin woman, the sinner will have to do so for three years. Vasistha Smriti extends two options namely riding a donkey or holding sacrificial offering of Nairut - Yagya. The spiritually wise have suggested sacred fire with a donkey as sacrifice for those sinners who are Rajas and Tamas by nature and have suggested to hold sacrificial offering of Nairut holy fire for the sinners with Sattvik nature. As non-violence is cardinal among the principles, it is most proper in Kali Yuga to hold sacrificial pot of Nairut holy fire. For more details on this topic, one should refer to Mitakshara treatise. As an atonement in breach of celibacy is very hard, it is good for a celibate to disobey to a Guru and such orders from a Guru which may endanger a vow of celibacy. In Gobhil Sutras of Kritya Chintamani the teachings are to be considered on the line drawn above. Moreover, it is preached that one should obey to his Acharya - preceptor, failing which shall be an irreligious act, discard your anger and untruth, stay away from sexual intercourse, don't sleep on a cot, don't shave, don't intoxicate, don't eat meat, don't sit in a vehicle pulled by a cow. The atonement mentioned above is in relation to a woman who is not ranked at par to preceptors wife (Guru-Patni) and such other women. The atonement's in such great sin by a celibate is very hard and extremely painful, therefore, smaller atonement's like Avikirnavratta of the twelve years can not destroy a great

sin of a celibate. And the atonement's in whole prescribed against the breach in celibacy of a celibate is not just, because Mitakshara it self suggest an atonement in double amount for a celibate in comparison to that of the other Ashrams of life. Prayashchit Mayukh and Mitakshara prescribes Nairut Yaag atonement in case of ejaculation of semen in absence of a woman and for ejaculation of semen with the help of the hand. Vasishta has said in Mitakshara, 'One should undergo an atonement Vratta on an intentional ejaculation and ejaculation of semen during a dreamstate. Lord Manu and Lord Vishnu has said about the atonement for ejaculation during a dream: 'If a celibate ejaculates his semen during a dream state, he should take complete bath, perform fasting for the day and should meditate upon Gayatri hymn. If such ejaculation is willful, the fasting should be for a day and a night both.' Mitakshara prescribes Nairut Yaag also to the householders ejaculating during a prescribed period of celibacy for performing Ekadashi Vratta, Chandrayana and Yagya Deeksha Vratta. Yama suggests an atonement of three Pranayama and one thousand Gayatri-hymn meditation for a householder ejaculating on the earth.

A celibate should be calm and steadfast. The state of such calmness is a state in which one acts in a well composed way despite mental disturbance. One who lives with full satisfaction by the meals received in begging as a monk. One should not go to a rich man's house with a desire for tasty food. Bhagwat has said, 'A Brahmin, who has satisfaction with the things he has received as per his destiny, becomes brighter in his brightness, and an

unsatisfied Brahmin destroys himself. One who has ego is called a egoist, and those who does not have, are called egofree. One should live without ego-pride. Egolessness is one of the foremost tool for attainging place in the service of God. Shrimad Bhagwad Geeta says, 'One who is free from ego and attraction, victorious on his weaknesses, lives at spiritual plane, free from carnal desires, free from the conflicts between happiness and sorrows and possesses absolute knowledge about ultimate reality, attains everlasting position near his God. Vidur Niti has opined that the ego is the cause of all the losses: oldage destroys beauty and charms, hope destroys calmness, death destroys vital air, malice destroys a Dharmacharya, anger destroys wealth, services of a non-aryan destroys character, desire destroys intellect and ego destroys everything.

Restrain by speech or insult a woman coming hurried and forcibly in closer proximity with them and shall not allow her to come nearer. (181)

Now in following two Shloka explains that there is nothing wrong in speaking to a woman or touching her in times of great trouble. A woman - whether she has soft feelings or has not, if comes closer forcefully, should be asked orally to go away, and evenif, she did not go away, should insulher with harsh words to send her off. But she should not be touched in any case, as a touch is a cause of damaging the eighth celibacy. Vayu Purana has said that a spiritually wise should put in such efforts which protects his greater vows. On completion of moral duty during a

high time, one should undergo an universally proper atonement and should stay with his cardinal ethical duty, that is the principle laid down by Shritis.

But when an emergency arises wherein there is the immanent danger of their life, or that of woman, they shall do their utmost for protecting their life and that of women even by touching or speaking with them. (182)

In case of fire, flood, or attack by animals with jaws or horns, or may be killer disease, and in circumstances as such the lives of self and or women are endangered, then in such circumstances, even by touching them, lives of such women should be saved, and life should be protected by speaking with them. If there is emergency or danger, the words like "there, there are deep waters, don't move to that side' this that and other dialogues should be initiated from either side in according to emergency, and lives should be saved. The cardinal principle 'Life is above everything' prevails here. A touch of woman attracts a minor atonement, but ignoring loss of life attracts a greater sin. Therefore, with due mercy lives should be saved as per personal capacity. That is the central idea of this preaching. As per Shrimad Bhagwat amnesty is the supreme among the religious duties: Oh Sinfree! All Vedas, holy-fires, penance and donations together are not equal to a fraction of a donation of amnesty.' A man should avoid death by the force of all his intellect, and the death has not avoided despite that, then he would not be at any fault for

such death.' 'Protection of life is the highest religion, and any act opposite to it is highly irreligious, therefore, a spiritually wise should act at his best in a religious practice.' Those are the words from Yama Smriti. Daankhanda of Vishnu Dharmottar says, 'A man in a risk to his life, should not hesitate to accept the donation of life from a person from the lowest caste. Because a living man achieve anything and everything, and the practice even that of the religion is possible only if one is alive. The body-person-it self is religion, therefore, it should be protected by all out efforts.' Bharat has said, 'At times, the fruits of great holy-fire diminishes, but the fruit of donating amnesty to a man never diminishes. 'It is absolutely equal, if there are great holy fires and donations are on one side and on the other side there is donation of amnesty to a Jiva.' That is the observation from Agni Puruna.

They shall not massage their bodies with oil and shall not hold arms and weapons. They shall not put on dreadful dress. They shall strive their best to win a victory over the sense of taste. (183)

They shall not massage their bodies with oil. They shall not hold weapons like sword etc as it ignites violence, in intellect. Manu and Yogyavalkya have told Brahmins to hold weapons in times of real emergency. 'All twice-born (those who are wearing sacred thread) should hold weapons if religion is in peril. As the word weapon has 'etc' as it's suffix even a stick is not to be kept with. A dreadful dress means such attires, which are not appreciated

either by the scripture or society. They should put on a dress of a cloth covering Kaupin (undergarment) and should wear a waist covering belt. That is to be understood. It suggest also an atonement for not wearing such dress: Shauch (ablution), Aachamana (sip water held in right hand palm), Sandhya Vandan (worship on sun rise, in noon and before dusk) and Agni-Hom. (worship of fire by sacred sacrifice) if not attended, and touched if by a Shudra (lower caste); if Kaupin (undergarment), Kati Sutra (waist covering belt), Yagyo Pavita (sacred threads), Mekhala (sacred chain), Danda (status-stick) and Mrig Charma (deer-skin) are not held; if slept in day time, if Chhatra (sheltering cover) Paduka (wooden foot wear) and Mala (rosary) are not held; if indulged luxurious bath, Sandal wood paste, eye lesh dice playing dancing, singing, or playing musical instruments, if conversed or talked with a hypocrite; in all such events, an atonement is a must for a celibate. 'For each such breach as is said by Kratu, a celibate is required to undergo total fasting for a night. Dharma Shastra my be referred for more details on it. Sense organ of taste should be controlled, as all sense could be won by winning the sense organ of taste. A man can not be called a person with an absolute control on all his Indriyas (sense organs) until he wins all his sense organs, and the victory on the sense organ of taste makes him victorious on all the tastes of sense objects.

They shall not go to the house of a Brahmin, where the meals are served by a woman. They shall go there where there is a male server. (184)

They should not go to such houses of Brahmin caste where meals are served by a woman - maiden, a married or old-aged ladies of the house. Because, costing look at such a woman may attract a breach in celibacy. Here it is meant that only such houses are to be visited where meals are served by a male. In this Shloka above the word Brahmin stands due to exuberance of Brahmin caste and word 'meal' stands for cooked meals. Smritis have said that an ascetic and a celibate are required to take only cooked food in their Bhiksha (begging). Yagyavalkya has said that Bhiksha should be accepted only from spotless Brahmins. Mitakshara, further to it, says that Bhaksha should be taken from spotless-criticism free - brahmins who are not cursed, not fallen, not with a cat or a crane like nature. A pure food purifies one's mind and spirit. As per Chhandogya Shruti the purity of food fosters Sattva Guna in a man. Such Sattva - Guna fosters stead fastness of memory - and diminishes worldly desires - and worldlythoughts. Moksha Dharma says: It is the best to accept meal from those Brahmins who are wellversed in rituals, because a well regulated food from such Brahmin recedes the sins of Rajo Guna, and it withdraws the sense organs from the different sense objects.' Bhagwat says, 'Bhiksha (begging) should be repeated by accepted from Vanprasthi (those who are in third life stage) householders, because such meals in donation are free from desires and are surved with purity of mind and heart, therefore, such meals help in quicker achievements. In case of an emergency, following are the guidelines in Medha Tithi. Fresh meals should be accepted from Brahmin, Kshatriya and Vaishya, if no Brahmin is

available, the Bhiksha (meal) may be accepted from a Kshatriya and if both - Brahmin and Kshatriya-are not available for a Bhiksha, same may be accepted from a Vaishya in this descending order of castes. The Smritis of survival in a critical time given in Mitakshara suggests that a Bhiksha may be accepted from all four castes. But such Bhiksha is of un-cooked meals. The cooked-meals in such circumstances, are acceptable only from those Brahmins who are firm in their personal religion. The celibates from Kshatriya and Vaishya castes, if takes meals from the householders of his own caste, there would be nothing wrong and if it is possible, they may take the meals from the householders belonging to the caste higher that the caste of the celibate. Same has been mentioned in other scriptures. Bhiksha should not be taken repeatedly from the same house to satisfy sense organ of taste, but should be taken like a bumble bee by visiting different places. Regarding Bhiksha from a single place, it is precisely said that it should be in critical times and meals should be in un-cooked state and bellyful in the quantity. Yagyavalkya also says that a celibate should not eat meals from a single house excepting a real emergency. Dharma Vivek says that a Bhikshu without an emergency should not eat meals from a single person.

Angira Muni asks celibate to quit day-sleeping, meals from others and second meal in a day. There in light of above, a doubt may be posed that then why a celibate is asked to beg meals from other's houses? Such doubt should not be posed, as meals in begging are not treated as 'meals from others'. Atri Muni has said that the meal (Bhiksha) is

like Som-Pan and is not treated as donation. Bhiksha is not a meal from others, and not treated as of others. Bhiksha is 'Madhu Kari' and it removes all sins. Eating Bhiksha is like not having any food-and one who eats Bhiksha is called a Bhikshuka (one who survives on Bhiksha-meals). A fasting is better than having food once a day and meals received without begging are better than a fasting, and a Bhiksha is quite better than such meals without a begging. Therefore, as per Vishweshavar Paddhati Smriti, a celibate should survive on Bhiksha. The Bhiksha - meal, meal from a Shrotriya (a scholar of Vedas), leftover meal of a sacred-fire and sacrificial meal of a holy fire are like a fire purifying gold and such meal purifies the body from tip to toe, as per Vasishta Smriti. Indigo in clothes, water in butter milk, a Gaushala (cow breeding farm) in a prayer place of other religion and a Bhiksha collected from different houses are treated as holy in all the ages, as per Vyas Smriti, and therefore, it is most appropriate to practise Bhiksha meal everyday. And therefore, Lord Manu has prescribed atonement's in Prayashchita Mayukha and other Smritis. One has to undergo an atonement of Avakrni Vratta for the seven nights if one has not demanded Bhiksha despite his ailment free state or if he has not sacrificed Samidha (fuel) in sacred fire. Angira Muni says, 'One who stays in his abode without any emergency by collecting cooked meals should undergo an atonement of drinking Vajra (a food in urine of a cow) for the ten nights, and should take such Vajra for three nights if it has happened so due to an emergency. Vajra, as per Bhagwad Bhaskara, is the food named Vajrakuchha made with urine of cow.

They shall ever engage them selves in the pursuit of study of Veda and other scripture and in constant service of the Guru. They shall always shun the company of females and males with feminine features and characteristics. (185)

Vedas means Rig Veda etc four Vedas. Scriptures means different parts of the Vedas such as teachings, Samkhya, Yoga, Uttara Mimamsa etc. As these are eternal by nature and aims at the benediction of mankind, they should study these scriptures. Narnarayaniya Akhyan of Bharat has mentioned, 'Oh King! Samkhya Yoga and the four Vedas are eternal.' Uttar Mimamsa or Vedant also should be treated at par with the Vedas. As Shrimad Bhagwata and other scripture have come from it they have not been mentioned separately. Or say that those have been preached so while disenssing general religious duties. Therefore, a celibate should study all these eternal religious scriptures. As this chapter deals exclusively to celibates, it shall not be a mere repeatation if they are asked to study scriptures and Vedas with all it's parts and branches. Word scripture should be defined as the parts of Vedas. At the age of eight years, a brahmin child should be given sacred threads to begin with education and study. 'Should learn Vedas', Shrutis too prescribes, 'Though, there may be no reason, a brahmin should learn and study Vedas with it's six branches. A twice born man, on getting second birth by accepting sacred threads, should stay in a Gurukul (hermitage of a perceptor) and should learn scriptures. That is the preaching in Shrimad Bhagwat for all twice born

men. Also it is said that to serve to their Guru, is their ultimate duty. Ethical duty of a Bhikshu (ascetic) is to practise non- violence with tranquility, ethical duty of a Vanprasthi (a householder in his third life stage) living in a forest is to perform penance and meditation, ethical duty of a householder is to protect animals and worship God and ethical duties of a Brahmin are to meditate to his Acharya-perceptor and to stay before a Guru by holding a lower seat or bed. A celibate in hermitage should control all his sense organs and should foster companionship. On instructions from his Guru, he should study Vedas with absolute hold on sense organs, and should offer respect to his Guru by bowing head at the end of each such learning. Those are the scholarly instructions from great saint Narada. Yagyavalkya also has said that one should meditate and worship his Guru. Womanly means such thoughts or thinking wherein, one's mind is fixed in a woman. A celibate should avoid company of such people. He should leave them like leaving a woman. Kapildev has said, 'One should discard a companionship of the people who are harmful to the truth, purity, mercy, silence, intellect, decorum, prosperity, fame, forgiveness, steadfastness, control and majesty, and should leave those who are impatient, unintelligent and spiritually damaged. He should discard companionship of such people who are not saintly by nature, deserves sorrow and lives in company of women. And no other incident creates such Moha (affection) which is created by single incident of the companionship of a woman or companionship of the man having close company of a woman. The one, though may

be well read and educated, but if affectious to a woman, should he be discarded by a celibate from his company, because the virtues of that person are not useful due to his drawback in relation to a woman. Ail Geeta of Shrimad Bhagwat says: What of the knowledge, penance, sacrifice, scriptural knowledge, detachment and greatness of a person, when his mind has been drawn into a woman? Therefore, there should be no dealing with a woman or such man whose mind is stuck in a woman. Even learned and enlightened ones are not trusting in six impulses, then how can I ?

Those who are Brahmins by birth shall never drink water drawn by or passed through a leather bag. They shall shun in every way the uneatable articles like onions or garlic. (186)

Now he tells special duties of Brahmin caste. These rules are to be observed by all who are born in Brahmin caste irrespective of their sacred thread ceremony. It applies to the brahmins in different life stages - celibacy to Sanyastha (renouncement). They should not drink water drawn by a leather bag. Laghu Harit says: 'one should undergo an atonement of complete bath with clothes on, and full day fasting if he drinks water from a water hut or water from an utensil used form storing seer- or the water from a bucket used for removing water from a ship or water drawn from the well by a leather bucket.' Yama says: The water from a forest water hut, water from a pot used for storing seer, water from a ship not to be used by the people

excepting shudras, but in case of an emergency, the water from the earth surface may be consumed by other people. If there is no mud, the water accumulated on earth surface is holy and pure as per Chanakya. Prayaschita Mayukha says: In case of an emergency one should collect water in an utensil from the ground and drink it.

The brahmin should not eat onion, garlic and other ill smelling things. Onion and garlic spreads more smell, therefore those should not be consumed, and if consumed per chance, one has to perform atonement for such act. For this, Brihaspati has said in Prayaschita Khanda : A twice born (brahmin) is required to do atonement of Tapta Kruchchha if he consumes onion, garlic and other such things. Kavak and Grunjan are two other Vegetables respectively from the origin of mustard and garlic with a heavy smell. Vyakhya Sudha clarifies that Grunjan is a type of white onion. Vaidya Chintamani gives an analysis of Grunjan and says that in smell, sprout, guise and shape it is almost like onion but has leaves. Sushruta describes ten types of onion: garlic, Deergha Patra, Pichchha Gandha, Mahaushadha, Faran, Palandu, Lava Tarka, Aparvarika, Grunjan and Yavaneshta. Sumantu adds that, there is no harm in eating garlic as a part of a medicine. All these things have been treated consumable as a medicine but if taken without an illness becomes like alcohol and attracts great sin for a consumer. That warning is from Yagyavalkya. He, further to that says that eating a forbidden thing, conspiracy, talking a lie for personal progress, and kissing a woman during her menstruation are like drinking alcohol. Mitakshara adds in this: To

conspire against a Guru, tell lies for self elevation, to pretend expertise in Vedic knowledge etc. etc.

Brahmin shall not take a meal without performing bath, Sandhya, Chanting of Gayatri Mantra, worship of Vishnu and performing Vaishwadev. (187)

Bathing is mainly by water. As has been said earlier, those who are physically well should do it in cold water and those who are physically weak should do it in warm water. Bathing is required to be performed while singing and chanting sacred hymns of deity of water. Smritis have asked to do bathing with chanting sacred hymns. Early morning bath should be swift and short, otherwise risk may arise of losing time of Hom (sacred fire). Katyayan says that early morning bath should be brief and noon time bath should be an elaborated one. Nrisimh Puran says: Do early morning bath by standing in a flowing river or stream and complete it before sunrise.' Skandh Purana says: Early morning bath carried out by sunrise is like Prajapatya (a sacred ritual by that name) and destroys all sins. It increases enthusiasm, intellect, fortune, charms and wealth and gives blissful happiness, therefore, early morning bath is the best ritual. No sins are attracted to a man, bathing early in the morning. Therefore, this early morning bath is the giver of all visible and invisible rewards and therefore, it should be carried out accordingly.

'Sandhya' is the deity by that name. Not doing Sandhya means not doing meditational worship of the deity named Sandhya. 'Sandhya' is a well defined word from Yoga and

therefore, it is used in three meanings. Brahmin should perform Sandhya everyday. There the word is used with reference to the deity by that name. The Rishis performing long Sandhya, attain longivity in their physical life. Here, in those Smritis, the word is used in reference to a specific meditation. Early morning Sandhya is with Nakshatra (lunar mansion). Here it is in relation to Time (Kala). Therefore, it is to be interpreted as per possibility. At the time of Sandhya meditate upon godly power named Sandhya. 'Sandhya' - the word - may be a proper word to indicate morning Sandhya and evening Sandhya as there is visible union (of day and night) but how could it be called Sandhya in noon, as there is no union or meeting of the two. For this, it is said that it is union of early period and later period of the day. Therefore, word Sandhya for noon is not a diffusion of Sandhya. Acharkhanda says, 'One should perform morning, noon and evening Sandhya everyday right from the day of his sacred thread ceremony to the day of his last breath. A Brahmin should do it two Muhurta (an unit of one hour and forty eight minutes duration) before the sunrise, A Kshatriya should do it one Murhurta before the sunrise and a Vaishya should do it one half of a Muhurta prior to a sunrise. Achara Mayukh and Dharmasar says that sandhya done in the presence of the stars visible in the sky is the best, the Sandhya performed after disappearance of the stars in the sky is medium and Sandhya performed on sunrise is the lowest. Thus, there are three levels in performance of Sandhya. Similarly, in evening Sandhya, it is the best to perform Sandhya in presence of sun, the Sandhya amidst

disappeared stars is medium, and Sandhya in presence of the stars visible in the sky is the lowest. For Sandhya in noon-time, it is said that Sandhya performed after Sangavakala (time span up to the nine a.m. in morning) i.e. between 9 a.m. and 12 noon is the best, Sandhya performed after 12 a.m. noon (Kutapa) is medium and Sandhya performed in later part of the day is the lowest. Similar classification for evening Sandhya can be had from Gruhya Sutra of the own clan. Now says about the ways of performing Sandhya. Early in the morning, stand facing direction of the Sun and form a Swastika of the hands, in noon - leave your hands at ease and in evening - perform Sandhya by raising palms. That was the method given by Kashyap in his Snan Deepika. Now, Vyasji says about the time to be selected for offering water (Arghya): Hold water in hollow of your palm, chant the hymn of Gayatri by standing before the sun and offer thrice this Arghya in the same method.' Brahmin, according to Kritya Chintamani are required to give only one such Arghya in noon time Sandhya. And in evening Sandhya, they are required to sit facing direction of sun and should offer Arghya in that position with the chants of Vedic hymns.' As there is etc suffixed to Sandhya, they are required to perform Hom (sacred offering to fire). Those who does not have Agnihotra (prescribed procedure of offering sacred sacrifice to holy fire) should offer Arghya in morning on the name of Prajapati and in evening on the names of Lord Agni (Fire God) and Lord Prajapati.

Japa means silent chanting. Gayatri means famous hymn of Gayatri. The right of chantining Gayatri hymn is

attainable after sacred thread ceremony. And the right of Chanting Ashtakshar Mantra (hymn) is attainable after Vaishnavi Diksha.

Harita has explained the procedure of performing Gayatri Japa : One should perform the one thousand eight chants of Gayatri hymn by pronouncing elaborately divine form of Pranava with each such chant. Such Japa may be performed in smaller units like the one hundred eight or ten as per personal capacity. Great Rishi Yagyavalkya recommends Gayatri Manta with single Pranava (Oum) for the householders and celibates. Such Japa should be performed in morning by placing hand on the neval, in noon it should be performed by placing hand on the heart and in evening Japa the hand may be placed before the nose.

The worship - Poojan of Shaligram or image of Shri Vishnu should be performed with different objects (flower etc) and specific hymns. These upachara (mode of worship), according to Panchratra, may be sixty four, thirty eight, sixteen, twelve or fifteen depending on the capacity of the worshipper. A worshipper should choose from it, with in his personal capacity. Achar chintamani says that there are different ways of worshipping. One should select any one from those. These procedures- ways- of worshipping have been discussed in detail in the later part of this scripture. Harit says that the Lord Vishnu should be worshipped three to five times in a day, and if a devotee is weak, he should worship at least once a day, but all such Poojan - worship must be offered with great faith.

Vaishvadeva means five great holy fires. Yagyavalkya

explains this : 'Balidan Karma (sacrificial acts), Swadha (addressing words in offerings to manes), Swadha (addressing words in offerings to manes), Hom (sacrifice to holy fire), Swadhyaya (scriptural reading) and Atithi-Satkar (duties as host) these five are great holy fires of Bhoota (elements), Pitri (manes), Devata (deities), Brahmins (twice born - wearing sacred threads) and Manushya (human beings).' Katyayana says: Teaching is the Brahm Yagya, Tarpan (libation of water to the manes or deceased ancestors) is holy-fire of the manes, Hom (sacrifice to holy fire) is the holyfire of deities, Balidan (offer sacrifice) is the holyfire of Bhoot (elements) and Atithi Poojan (worshiping guests) is the holy fire of humans. Now explains meaning in detail: To teach to the disciples and to learn is Swadhyaya Brahmins should study hymns of Sam and Yajurveda - that is called Brahm Yagya by the Smritis. Vaishvadeva can not be performed in a cooking stove. Vasishta has objected to such act. He says : No Vaishvadev should be performed in a cooking - stove, in an utensil of iron, on the open earth, in a Khappar (begging bowl or a shard) in a tanks or on a very high platform.

One should not take a meal without Vaishvadeva. Snan (bathing), Sandhya (worship of three times), Tarpan (libation of water to the manes) etc and Japa (silent chants), Hom (offering to holy fire) and worship of God should be performed by a fasting devotee even if he has not performed evening Sandhya with an appropriate Ahuti (sacrifice). Such is the opinion of Varaha Purana. Non - performance of those acts, attracts major draw backs. As

per Parashara : One who takes a meal without bathing, eats excrement. One who takes a meal without doing Japa, eats puss and blood. One who eats without Hom, eats worms and insects. One who eats without donating, eats cowden.' And says that, 'One who has not acquired the knowledge of Sandhya Mantra and not worshipped Gayatri, though alive becomes a Shudra and sinner. And a Brahmin who is not knowing Gayatri Mantra and if knows it but not doing Japa of the hymn, though in a skin of Brahmin, know him a Shudra and take him as debarred in rituals for deities and manes. A Brahmin not worshipping God with devotion, does not get pleasure in this and other world, and spends his births in the lowest species. Skanda Puran says: Those fallen Brahmins eating meals without Vaishavadeva, live in this world without food and become crows after their death. As there is 'etc' suffixed to this, children too are first to be served food and meals are to be taken thereafter. Skand Puran also says that the seniors in the family and house, should take meals after offering food to all their dependent house members and in a non-emergency time householder and house members should take their meals togather. Yagyavalkya says: Householder couples should take their meals after serving the meals to children, older house member, pregnant women, sick people, she child in the family, servants and the guests if any. Therefore, it is to be understood that there should be no partiality in cooking food for the house. Moksha Dharma says: 'A householder is praise worthy when he takes his meal along his guest, servants, family members and attendants - without - any difference. A householder

is consigned to hell on partiality in cooking food, A Sanyasi (ascetic) is consigned to hell on making difference and a woman is consigned to hell on bearing two man in her conjugal life. Meals too are to be taken after removing Aposhan, otherwise, may be harmful to the one who eats. Samvarta says: A Brahmin, if takes his meal without leaving an Aposhana in a routine period, has to undergo an atonement of one hundred eight Gayatri hymn Japa. One should not consume meal in an excess. Kashi Khanda says: Excessive meal shortens the life of a consumer, brings him down from a heavenly abode, becomes non-virtuous and attracts ill criticism from others. Therefore, one should not eat in excess. Vidurji has said: one who eats a limited meal after distributing it among his dependents, works more with a lesser sleep, gives even to his enemies the things on a demand or call is a self conscious person and free from the vices. One who eats less possesses health, life, strength, happiness, cleanliness and progeny and one who eats excessively, can not defeat a person eating less. More details about food and meals may be had from Smriti scriptures. In a state of defilement (due to a death or birth in the family), though a Vaishwadeva can not be offered, but a mental Sandhya worship is to be performed without fail. For this, Pulatsya has said in Nirnaya Sandhu: A brahmin should perform Sandhya rituals and should chant Sandhya Mantra without pranayam (yogic procedure of controlling vital air) even if there is defilement of a death or a birth in the family. Vishnu Puran says: Oh Parthiv ! A Sandhya worship should be performed in all times; but should not be attended during a defilement, impurity, mental

tension and sickness. That is in relation to complete Sandhya. Chyavan Rishi has said in Shuddhi Deep that the Sandhya which is followed by an Arghya (offering sacred water to deities) should be performed mentally without Kusha (a sacred shrub) and water. Paithinsi and Bharadwaj favours even Arghya with sacred hymn: During a defilement one should worship Sun deity by Chanting Gayatri Mantra and offering Arghya. Arghya should be offered to Sun God with proper pronouncement of Gayatri -hymn. Deities should be worshipped mentally. Vaishvadeva should be dropped for such period. Know this from Mitakshara.

Sadhus shall even shun the company of females and effeminate males like total and absolute celibates and shall conquer internal enemies like lust, anger, greed, self egoism etc. (188)

Now, a new subject begins here. My Sadhus (saints) who are my followers and absolute celibates should refrain from the company of females and effeminate males; should not look at them knowingly or converse to them. As there is 'etc' suffixed to such prohibited acts, such Sadhus should not massage oil and should not indulge in other such acts. There is risk of a fall from the vow of celibacy and saintly hood. It is said that a man who has not controlled his organs and if attracted to the charms of a woman would jump into the depth of the hell like a butterfly jumping into a flame. Also it is said that the one who loses his spiritual wisdom in charms of a woman, Gold, ornaments, attires etc sense

objects of Maya (eternal entity) and thinks of pleasing his senses, destroys himself like a sightless butterfly. A Tyagi (ascetic) should not touch even a wooden statue of a woman by his big toe. Those are the words of wisdom from spiritually wise Dattatraya. Medha Tithi and Jabala Smriti says: Not to talk to woman, and should not remember a woman seen earlier. Should leave a Katha if it is by a woman, and should not look even at a drawing-picture-of a woman. Any ascetic, who indulges in any of these four makes his mind polluted and such pollution destroys him. Moksha Dharma also asks to stay away from a discourse by a woman. Saubhari Rishi says: A seeker of the knowledge of ultimate should discard the companionship of sensual, objects and should not allow his senses to be extrovert, should dwell solely in siclusion and concentrate in God meditatively in God. If desires a companionship, he should associate himself to a like minded (sanitly) ascetic.

To win the internal enemies like carnal desires etc. means to discard such enemies. Bhagwan says, 'There are three gates of hell destroying soul : Kama (carnal desires), Krodha (anger) and Lobha (greed), therefore, these three should be discarded. And Bhagwan had asked particularly about Kama (carnal desires) to leave it immediately: 'The Kama (carnal desires) and Krodha (anger) which are born of Rajas Guna are like a monsterous python and great sin, and should be recognized as great enemy. As a fire becomes dull due to a smoke enveloping it, and a mirror looks dirty due to the dirt covering it, and a foetus is covered by flesh, similarly this whole is covered by carnal desire. The

knowledge of an enlightened one, is covered by the born enemy and ever hungry Kama (carnal desires). Oh Arjuna! Sense organs, mind and intellect are the tools-weapons of such Kama, and by these tools or weapons it veils-covers-the real knowledge and traps the man in Moha (spiritual ignorance). Therefore, Oh Arjuna! You control your sense organs and leave this sinful killer of ultimate knowledge. The indriyas (sense organs) are said to be beyond reach, the mind is beyond sense organs, the intellect is even beyond the mind Atma (soul) is beyond the intellect, know this Atma (soul) as beyond the reach and control such Atma (soul) with the help of Atma (soul). Oh Mahabaho! Thus by controlling soul, banish your undefeatable Kama (carnal desires) from within : Shrimad Bhagwat asks particularly for the banishment of Kama (carnal desires) and Krodha (anger): Oh King! As a medicine removes a disease, remove by listening the scriptures, the instinct of anger wich is an obstacle on your path of self benediction, you would be benedicted, because an angry man generates anxiety and fury in this Loka, therefore, a spiritually wise should aspire fearlessness and should not surrender to the anger.

Moreover, it is said, 'Hunger and thirst causes the end of carnal desires (Kama) and the rise of the fruits of the destroyed carnal desires, causes the end of the anger, but the greed in a man never diminishes even after capturing whole earth and space. Oh king! Even the well knowledgeables, great pritual guides, and great faculty heads are consigned to hell due to their dissatisfaction. The dissatisfaction in carnal desire and desire for sanse objects

is the cause of life and death. Moksha (salvation) means to be happy and satisfied by the reward of the destiny, a fraction of the greed destroys even purest fame of famous ones and destroys praiseworthy virtues of a virtuous one, like the disease of leprosy destroying the charms of a body. In Aapad Dharma of Bharat it is said elaborately that the greed should be removed as it the root of all sins, know more about this from that scripture. Narada has shown in Shrimad Bhagwat the ways, to overpower inner enemies: win your Kama (carnal desires) by mental steadfastness, defeat anger by forsaking carnal desires, sense objects should be discarded by thinking on their vicious effects, greed and fear should be discarded by concentrating on Ultimate entity, Shoka (sorrow) and Moha (spiritual ignorance) should be removed by worshipping spiritually greats, obstacles of the Yoga should be removed by Moksha (emancipation) and violence should be overpowered by detachment toward physical being.

All sense - organs shall be controlled, and particularly the organ of taste. They shall neither do themselves nor through others the accumulation of wealth. (189)

All sense organs means cognitive organs, the organs of action and mind. Those should be won. Bhagwan has said in Shrimad Bhagwat: control your speech, control your mind, control your vital air and control your organs and by your soul control your mind, then you would not come again in this world. As per Shrimad Bhagwat: To

suppress the organs is an imprisonment and to control the organs is the emancipation (Moksha). Shrimad Bhagwat Geeta says: 'The Munis who have won their organs, mind and intellect are treading the path of emancipation and those who have discarded their desires, fears and anger have become everfree. Like a turtle shrinking his limbs, they attach their organs to the means of it's own are called Sthitpragya (seated majestically with in their domain).' Bharat says: Oh Vipra! The penance is the root of the what you have asked, therefore, penance is nothing but to control all organs. Heaven and hell both are organs, control on organs is heaven and freedom of organs is hell. Acts of the organs attracts sins and control on organs attracts achievements. The one who attains the majesty of soul by those six (five sense organs and mind), becomes immune to the sins and adversaries. Tongue, the sense organ of taste should be controlled first. Here word 'tongue' stands for the sense organ of the taste, the victory on this organ is the victory over all the senses. The control of the tastes of tongue, enables one to control everything, all the sense organs, otherwise the drawback of carnal desire and tastes, imprison a man like a keeper of a house. The man lured by the tastes of his tongue winds up himself in the lot of adverseries, like a fish hooked in the trap of a fisher man. Therefore the food as per Aruneya Smriti, should be consumed like a medicine, Aruneya Smriti restricts the tastes of tongue. Bhagwan has said that the adverseries take place on not controlling sense organs: The man thinking about sense objects, becomes a prey to it's affection, Such affection creates carnal desire, carnal

desire generates anger, anger initiates delusion and delusion creates delusion in memory and such delusion in memory destroys intellect and destruction of intellect results into the destruction of man.

And those ascetics should not store new clothes, new utensils etc. which may generate income or money by sale of it. He neither should store such things with himself nor should get it stored by others for himself, and should not inspire others to generate or collect funds for himself. Because that is the cause of all worldly pleasures. Here, hidden preaching asks an ascetic to stay away from money treating it equally harmful like a relationship with a woman. It is a famous teaching of Shrimad Bhagwat, showing habitation of Kaliyuga in Gold. Therefore, Paramhamsi Upanishada says that an ascetic attracts the sin of killing a brahmin if he looks at gold with a sense of affection, becomes a lower caste if he touches it and becomes a self killer if he holds it. Therefore an ascetic should not look at, should not touch it and should not accept it. Jeevan Mukti Vivek has said that an ascetic leaving his sperm or collecting money-gold- intelligently consigns himself to hell.

They shall not accept and with them deposits from others. They shall not give up patience at any time. They shall not allow the entry of woman in their enclosed residential premises. (190)

From nobody, means neither from a known person nor from any unknown. No deposit shall be accepted from

anybody. Shall not be accepted even for protecting it, and not even with such promise. Because, the acts like this disturbs mind and creates mental conflict. And such saints, even in their adverse times and place and even in the state like not getting meals on begging, should not give away their patience and shall not succum to the force of senses, because the destiny of the body is very powerful. Smritis too advises to not to become impatient. Moreover, such ascetics shall not allow women to enter in their place, because an entry of such women would give a view of a woman and would make a breach in their celibacy. Here the Shlokas describing attributes of an ascetic should be taken as supportive proofs.

They shall not move out at night, but in cases of calamity they may do so with the company of others. They shall never go out all alone unaccompanied by other Sadhus except in cases of calamity. (191)

These ascetics should not move alone without company of the people at night, if they are physically well. This means that, they should not travel all alone at night without company of the people. There is no objection, if one moves in the time of an emergency. Moreover, these ascetics should not go to any place all alone. Gautam has objected against walking on the road after sunset and has said in Kritya Chintamani: One should not travel all alone on the road after sunset, should not travel with evil minded people, and should not tread a criticized path or a secret path.

Now here is a doubt based on the preaching that, if many

are living together or if they talks to each other, creates some times inner conflict (between the two), therefore like a bracelet of a maiden, an ascetic should walk all alone, then why it is a command here to not to go anywhere all alone? Here is the solution for this riddle : There the company of evil-minded people is being objected to, but not the companionship of saintly people. Bhagwan Kapil has said : The man accompaning his relatives, if accompanies saintly people in the like manner, with equal firmness, consigns himself to the gates of emancipation. These are the words of spiritually wise. 'Those who do my devotion with a great devotional fervour.' For that they have disowned their worldly acts and relatives. They have surrendered submissively to me, and listens to devotional praises of me, and engages himself in reciting such Katha-Varta about my praises. They are with absolute meditational concentration in me. No worldly trouble pain them. Oh Faithful woman! Those only are the ascetics who have discarded everything inclusive of affection and attachment. The company of such saint, Oh Mother! Is benedictory for you, because the companionship of such people removes our inner drawbacks. The devotees attaining ultimate pleasure in serving me, have sat together listening to and telling to others my stories (katha). Those devotees are such desirefree that they even did not desire to meet me ! Ekadasha Skandha has said that one should shun the company of such evil people who are affectionate to sex organ and belly. One who walks even with such people following them, ends up in the hell, like a man following a blindman falls in the well. With this object, a spiritually

wise should shun the company of the evil-minded people and should associate himself with virtuous people. Saintly people removes mental affection of the one, by their speech. These saints are desire free and attached solely to me. They are tranquil, affection free, ego free, non-conflicting and are among those who are not accepting donations. Therefore, Shri Shukdeva who was the one from such supreme ascetics, had to study Shrimad Bhagwat for accompaniment of such saintly people. Ugrashravas has said: Shri Shukdevji a dearest to the devotee of Lord Vishnu turned toward the study of this scripture (Bhagwat) to submit intellectually to Lord Vishnu and Sadhus of Lord Vishnu. Therefore, the saint too associate himself to a saint. In other Shlokas also, a company of a saint has been treated as a rarest opportunity. Therefore, it is meant here that due to adverse times, if company of a saint is not feasible, one should move alone just to avoid the chances of Asat purusha (evil minded lots).

They shall never wear costly costumes or clothes which are gaudy in colour, or printed variegated designs. They shall not put on precious shawls or other decorative garments though offered devotedly to them by others. (192)

Priceless means very costly and therefore are difficult to be priced and designed means with different colors. Such clothes received from others at their free will. Priceless clothes are such clothes which can not be priced definitely due to unfamiliarity of others about those clothes.

The clothes dyed in gaudy colour 'etc' means the clothes dipped in such dark colours and this would include the whitening agents such as indigo and others. Majestic attire means very precious shawls and such other garments and decorative attires. They should not wear any of those. This includes such precious and such dyed or printed garments which are gifted by others to them. Such clothes, if with excessive affection and sentimental pressure if are gifted and forced similarly to put on, should wear it that moment to the pleasure of the one who has gifted it and should remove it at the same time and should gift it to the others forever. He should not wear it again and again. And should not keep it with himself by protecting it. This is the full meaning of this preaching. Dharmdeep says: The garment befitting a wealthy person or a cloth woven with gold thread, a very fine cloth, a cloth with colorful print and a strange looking cloth are called majestic attires. They should put on old piece of cloth over their Kaupin (loin cloth) and should use a torn and stuffed covering sheet. This and similar others are observations given in the scriptures.

They shall not visit the residential places of householders except on the occasion of Bhiksha (taking of meals) or of attending a religious meeting. They shall not kill time or waste a moment without the devotion of the Lord. (193)

They should not visit the houses of the householders except on an occasion of Bhiksha or a religious assembly

there in these houses. Bhiksha means to move about the places to beg meals as an ascetic, please take care to interpret it in that sense. An assembly means a Sabha (meeting) or gathering (to be in large group) wherein people of the society are gathered. Word Sabha (meeting) is being used in relation to a social, a gambling, a discussion and a temple. In event of a Sabha too, one has to attend it only on an invitation to that effect. The food sustains the vital air, therefore, one should try at his best for the food; that is the preaching of God. It is said in Niti-Saar, that even if he is not invited, one should attend holy-fire, and should attend a Sabha only on an invitation. Therefore, an ascetic should visit the residence of a householder strictly on these two grounds, and a visit in such circumstances is not at all objectionable, but attracts the drawbacks in rest of the circumstances. He, now says about the manner in which a meal is to be begged by an ascetic. An ascetic should look at the house with open door, and ask for a begging by chanting Shri Hari's name loudly, without looking at the women in the house. Here it is advised precisely to chant loudly, means has to stand outside the house while begging a meal. And when attending a Sabha (meeting) should speak just and with proper scriptural support, but should not sit dumbly. Moreover, it is said that a wiseman should not recall the draw backs of a host while attending a Sabha, because when he is in such a Sabha, if he does not speak or speaks something against the host, would attract a sin for that ignorant host. Further, such an ascetic should not waste a single moment without devotion of God. He should do devotion of God within

his personal capacity throughout the day. He should not waste any moment in other activities. All supportive statements, in regard to such devotion and full-time devotion, one may have from the discussion held earlier in relation to "Atmanivedi Bhakta" - a single-minded devotee, an absolute devotee.

My Sadhus shall go for begging meals to the residence of householders where there are male servers of meals and where there are absolutely no chances of having the sight of women. If this facility is not available, they shall ask for uncooked articles for food and cook it with their own hands and shall take the meal after reverently placing it before the Lord's image. (194-195)

Now in following two Shlokas says distinctively about Bhakta. The house where meal server is a male, but not a female and where cooked food is served by a male server, there - in such houses - a Sadhu should go for a meal. And if there is no facility as said above, a Sadhu there, should beg for an un-cooked food, and should cook the meal at his own. That is the meaning of the Shloka. As there is 'etc' suffixed, such food may be cooked by a brahmin. In short, it conveys that the disciplinary rules for a Sadhu are to be observed by all in letter and spirit. Though, it is believed improper for an ascetic to cook the food, but there shall be no harm in cooking the meals as these ascetics are practising the cardinal religion of serving Lord Vishnu and the meals so cooked are to be served to Lord Thakorji.

But they should not beg so for themselves. Lord also has said that those who are cooking meals for the self are eating sins. The specific attributes, as described by Lord Dattatraya, are : He lives on begged meals and while eating such meals he removes all past and future sins of his donors.

In ancient times Bharat son of Rishabhdev, lived on earth like a brahmin absolutely inert to the body consciousness and to the worldly affairs. Our Paramhamsas shall follow him and tread in his foot-prints. (196)

Earlier, means in his earlier birth, the son of Shri Rishabhdev ascetic - king Bharat. 'Aarshabha' is used here as an adjective to Bharat to determine that the Bharat means not anybody else but the next descendant heir of Rishabhadev. As in his birth, Bharat lived a life on this earth, the Paramhamsa of mine (of Shri Hari) are required to live a life treading in the foot prints of Jada Bharat. Word paramhamsa has been analyzed in several ways. 'Para' stands for the 'best' 'Ma' means Lakshami - Goddess of majesty; or 'Paran' means one who kills the enemies of religion and 'Hansa' means Lord Vishnu. Moreover the word Paramhamsa is used as synonym to Lord Vishnu. According to Vishva Kosha (Universal Dictionary) Paramhansa means: Swan, a kind of Swan, Sun God, Lord Vishnu. Further, it is said, 'Param hamsa is the saviour of the souls and acts as a separator of the evil minded Yogis; 'Paramhamsa means complete and absolute soul', in all these words Paramhamsa stands for Lord Vishnu. The

Paramhansas who meditates to Lord Vishnu - the vaishnavas, or Param means principal - main, primordial, aumkar. Thus as per the meaning given above, those who worships absolutely Lord Vishnu, and nothing else, are the Paramhansas. The word Hamsa has been used frequently in Shrimad Bhagwat as a substitute of Lord Vishnu: I bow my head to that swan residing in that holy palace.' 'The swan who resides in divine and observes', 'Those ever free and faithful to penance worships the Swan-me.' 'The Swan with the beautiful wing resides in Vaikunth', 'I, for them in the form of a swan and a preceptor, being worshipped with great devotion, 'the swan who regulates the speech and is the God of Vedas.' 'And to the one who is in the form of a swan among them', 'To the great in the form of Hamsa (Swan)' etc etc. Now, the ascetics are required to live a life like the life of great enlightened soul Jadabharat and word 'tatha' has been used in that commandment, therefore Paramahamsa becomes equally applicable to those practicing saints. Now about the life of Jadabharat. He was absolutely detached from family relations and was concentrating his mind absolutely at the lotus feet of Lord by listening about it, recollecting repeatedly the same and memorizing divine attributes of it, and others described in fifth part of Shrimad Bhagwat. In these Lokas and as per the scriptures, the Paramhansas are of two kind namely Alinga and Avadhoota linga. Shri Shukdevji and others moving here and there without any veil on their person are Alinga Paramhamsas . As Jabalopanishada has said, those live in the same form as they were at the time of their birth free from conflicts, free from taking any

donation, very well knowledgeable in the philosophy of the path of Brahm, pure minded, begging Bhiksha at proper time by the bowl in the form of belly for sustaining vital air, equiposed in the state of loss and gains with, undecided- residency any where in a deserted shelter a temple - a hey stock - an anthill - a tree root, a potter's shade, a place of sacred fire, a river bank, a hill, a cave, a cavity, a velly, a stream or a public place are alert and sentiment free, attached consciously to the supreme soul, faithful to spiritualism, always ready to uproot unauspicious acts and always discard their body through a perfect asceticism, such ascetics are called Paramhamsa. Others are with Abdhoot oppearance like Bharata and Shridama described in Shrimad Bhagwat. These Abohoots as shown by some others are accepting the guise of those characters of the society who have been insulted and rejected by the society. They are generally described covering their bodies with torn blankets or living like a poor clothless twice born or wearing tettered garbs mad of tree-shins. It is described about Shridama that when Shri Krishna - who has spotless fame and majesty - offered a high place to that Abdhoot - like Shridama in his royal court, the women in Shrikrishna's palace were highly astonished, and they thoughtfully imagined about the Punyas earned earlier by that abdhoot like man ! Through sentences like this one should know that Shridama too has been classified as an abdhoot. It appears that Jada Bharata also was in the same guise: A dirty and tattered cloth was wrapped about his waist and sacred threads on his shoulder were looking black due to excessive dirt. This guise was evident to establish that, 'The

man was twice born fallen from his own high community, due to repeated insults by ignorant lots of his own community.' 'Meanwhile by luck there arrived the greatest from the twice born.' 'Listening to the greatest among the Brahmins, people asked about the reason behind such a secretive guise. And please tell us your number among the Abdhoots descended on the earth, Oh you twice born! 'Oh Abdhoot! You are with the symbols like a brother of a twice born! We bow to you Oh experienced one of the mystic and eternal!' 'The twice borns roaming in the guise of an Abadhoot' All these words and descriptions, and. It was not proper to engage a naked brahmin in carring a palanquin, and therefore he must have been in at least tattered clothes,' and 'One who was abandoned by his relatives, became an Abdhoot and practised Vrattas to please Shri Hari' explains the meaning the guise of Abdhoot as a person wearing clothes made from the bark. This is what Shridhar Swami has observed. But for both types of these Paramhansas are required to meditate Bhagwan: The lotus feet, which are desired and worshipped constantly by the Paramhamsas, Lord Vishnu with such feet and Goddess Lakshmiji went there.' 'Oh Lotus-eyed! Thereafter, those Paramhamsas surrendered to those blissful lotus-feet,' 'On their path as Paramhamsas they earn highest devotion,' 'To the highest preceptor of the Paramhamsas,' 'Oh you have attained the pleasure of enlightenment of the soul. The doors of the heart have opened and have achieved the ultimate knowledge of the self with the divine knowledge of supreme self emerged from the innermost meditational trance of the Paramhamsa

like ascetic.' 'The lotus like feet which could be attained through the religious duties of a Paramhamsa, were being worshipped by Brahma.' The episodes which are about God and are dear to the Paramhansas.' 'Why does the religious duties of a Bhagwat have not been founded as a main theme? Because the Paramhamas like only that, and Bhagwan too likes only Paramhamsas.' 'And for Bhakti-Yoga of pure hearted Paramhamsas,' etc. etc. mentioned in Shrimad Bhagwat should be considered in this perspective. Moreover, like the meditation of Bhagwan, the practice of the personal religion in a judicial way is equally important. Besides that, in Moksha Dharma of Bharat there is narration of Virtuous acts of Ajagar Swami: steady minded, firm in personal religion, acts in most judicious way, knows beyond cognitive sphere and about supreme soul, has no elemenal limits in sleeping and sitting, practices Dama, Niyama, Vratta, Satya and Shauch as his inherent nature, free from fear, worry, greed and infatuation, thus in this form I practice the Vratta of an Ajagar (python). Thus, by these two distinct types of Paramhamsas, Shrimad Bhagwat intends to preach the life style of Jada Bharat for following it - for practicing it. shown pleasure and liking towards Jada Bharat and his life style.

Total and absolute celibates and Sadhus shall carefully and deliberately avoid pan - chewing and intoxicant drugs like apilem tobacco etc. (197)

These, following six Shlokas describe the mixed duties

of Brahmacharis (celibates) and Sadhus (saint-ascetics). The celibates and also the ascetics living like a celibate shall not chew Tambul (betel leaves) and shall not consume opium, tobacco etc any intoxicating substance. They shall leave all these. Prachetas Smriti has said, chewing betal leaves, having bath with oil massage and eating meals in a bronze utensil should be given away by an ascetic, celibate and widowed women.' Brahmvaivarata Purana has said: Wines, meat, intoxicants, garlic and the extracts and juices which are not wholesome or are sinful in it's preparation or are not properly purified shall not be taken by the men and women practicing a Vratta.

They shall not attend meals which are served on the occasions of sacraments of conception etc. and shall avoid meals on the occasions of the performance of Shraddha ceremonies up to the eleventh day and on the twelfthday (from the date of the departure of the departing soul). (198)

Now, here He tells about the rites. Those saints and celibate shall not eat the meals served in consecration rites a conception or in other such obsequies observed in honour of the dead, though they may have an invitation to attend such meals. All the obsequies means such rites to the deal and manes offered on ninethday, eleventh day, twenty nineth day (monthly), twelfth day as manes rites and obsequies, even in a obsequious rite of uniting a dead relative with the manes. Saints and Brahmcharis shall not attend any such rites. Matsya Purana says: one while doing

a Vratta, should not eat meals of obsequious rites. He attracts an atonement on taking such meals. Refer Nirnay sindhu and Mitakshara for further details.

They shall not sleep during the day except in the case of disease or a similar difficult situation. They shall neither indulge themselves in narrating worldly matters or in deliberately listening to them. (199)

The disease means fever and other such illness and as there is 'etc' suffixed to that, the state like excessive tiredness caused due to a long walk should be included in such illness. One shall not sleep in a day time except such physical illness. Otherwise, the act of sleeping in day time attracts an atonement. Vasishtha has said in Prayashchita Mayukha (Avakirni Prayashchita): 'One should undergo an atonement in the case of a forcible ejaculation of the sperm and an ejaculation during a day dreaming.' There, in such cases, a person is required to do Nairit Yagya, Therefore, Bhishma has said in Moksha Dharma, 'Those who are desirous of practising a sinfree celibacy, should stop sleeping in day time. A man is defeated by Rajas and Tamas. Gunas during his dreamstate. He indulges in irrational and unjust acts like the one has got another body. Sanatkumar Samhita says: The celibacy of a man with a Vratta breaks due to sleeping in day time. Therefore, the wise ones and the celibates in particular, should not sleep during the day. To sleep in day time is a sin, and atonement recommended for such sin has been suggested under Upapataka listed earlier in this scripture. A sin is always

foreseeable, one should leave it. Atri Rishi has described day-sleep as a cause of downfall, in his Nirnaya sindhu chapter: To adorn a dias, to wear a white cloth, to listen to a woman, tastes, day-sleep and to ride a vehicle, those six are the root causes of the descend of an ascetic. Daksha has described the manacles: A seat, greed for an utensil, accumulation of money, building a group of disciples, day-sleeping, and rustic dialogues, these six are like manacles for an ascetic. Kratu has said in Vishweshwar Paddhati: medicines, utensils of a brighter metal, ejaculation, white cloth, night-meals and day-time sleep should be given away by an ascetic. These six are rejectable for householders, and for that, Vyasa has said in householder duties described in Bharat: During wholeday or in an earlier and a later part of the night, during a down or dusk one should give away sleeping. No copulation with a women without menstrual period. Narada has said that one desirous of self benediction should stop taking meals at night, sleeping in day time, laziness, back biting, intoxicants, excessive approach or ignoring. All these should be stopped. Intoxicants means the things stimulating dizziness. Excess means too much. To ignore means not to pay attention or avoid it intentionally. Anushasan Parva preaches that a sleep in day time shortens life and destroys spiritual upliftment. Skanda Purana says: Those desirous of longevity should desist from riding a cow, inhaling smoke of a dead body, swimming in a river, sunshine of a rising sun and sleep in day-time. To Swim in a river means to swim with the help of own hands. Kapil Muni suggest Prajapatya Vratta for the habitual sleeping in day-time. In medicinal scriptures -

particularly the Madhava Nidan it is that day time sleep generates a large variety of illness: day-sleep dream causes ejaculation, such ejaculation causes cold. Such cold generates caught and caught becomes tubereculosis. It is said that the one who does not do exercises, one who sleeps in day time and eats irregular meals becomes ill due to stomach worms. Also it is said that one who eats extreme salty, sour or a gas generating food or eats mud and soil, or sleeps in day time, or eats very hot spoils his blood, such polluted blood spoils his skin and becomes a prey to jaundice.

These ascetics should not indulge in a rustic talk. Rusic talk means a conversation or a dialogue away from God and divine leelas of God. Such talk may be about household subjects. They should stay away from such conversation. Because, as per Shrimad Bhagwat a dialogue like this brings in a fall. Those who stay away from the dialogues and episodes removing or destroying the sins, and indulge in rustic talks of the fools, consign themselves to the darkest hell after losing majesty and divine shelter. Those who are not listening to episodes of God and listen to the rustic talks are like a dirt-worm living in and consuming dirt. They are killed by their ill fate. They can not think steadily and their intellect never become insatiable and imbalanced like ship in the sea rocking and swaying in the cyclone. The ascetic in a forest should not give on ear to rustic talk. Vishnu Dharmottar Purana says that indulgence in household dialogues as a speaker or a listener is like a shakle.

The total and absolute celibate and Sadhus shall not sleep on bed-stead except in circumstances like disease. They all shall behave always in perfect frankness without reserve before Ekantika Sadhu. (200)

They should not sleep on a bed-stead unless they are in trouble. There is no harm in sleeping on a bed-stead if they are in trouble, because religion always follows the way protecting one's body. The Smritis forbid the sleep on bed-stead as it is harmful to celibacy of an ascetic. And such ascetic shall behave always in perfect frankness without any reserve before a true senior saint. Narada has said that one should behave open heatedly before a true saint-Satpurusha. Sanat kumar says: A servant before a king, a disciple before a Guru (preceptor), a married women before her husband and everyday before God or a true saint, one should behave open heatedly.

If ignorant persons of perverted understanding hurl insults and abuses to the absolute celibates and Sadhus and physically belabour them, they shall silently bear them and shall not resist them by paying them in their own coin and shall mentally wish well of them and never think of evil attending upon them. (201)

These saints (ascetics) with absolute celibacy should silently bear the harsh words, insults, beating, hitting and other injuries hurled by ignorant persons. They (these ascetics) should not become angry at it. Because, such anger attracts drawback in religious duties of an ascetic. It

is said that forgiveness is the natural course of an ascetic. Shri Shankar observes such state as a most difficult state: These saints are burning day and night at their heart due to scorching harsh words looking like a pointed arrow shooted by enemies. Bhagwan has said, such ascetics are not getting angry to an untrue man hurling arrows of harsh words piercing his saintly heart. Among these people, there are no such great saints who may compromise for the wounded hearts injured by the harsh words of evil minded people. This intends to convey that, it is not easy to get such generous hearted saints. The ascetic, who has been insulted, injured, compelled, thrown away like night soil, shaken repeatedly by the ignorant lot, but at the same time desirous of self benediction, should sat aside all these pains and should benedict his soul with the help of his soul. Shri Shukadevji has said, 'The people suitable to Lord Shri Krishna - the devotees of Lord Shri Krishna; anybody if uses any harsh words towards such devotees, those words would turn futile like the efforts of demons against the God and deities. 'The devotees of God were capable enough to curse Goddess in return, but instead of doing so, they took on their head the curse from the Goddess and proved by it their saintly nature. The mountain, bearing on it's person the thundering showers of rain never feels pain of it, Similarly the devotee of God never gets defeated by the troubles due to his absolute concentration in God. The hardship and troubles tolerated by God himself is the symbol of sainthood. Sut Purani has said that in this world, the saints reeling under the conflicts of worldly ways, never feel pain for such ill treatment, or pleasure for honour and

importance granted to them, because they live their life at spiritual level and as such, the soul never depend on the different expressions of Maya. But such pains and hardship are affordable only by the true devotees of God it is not within the reach of everybody. Moreover, Uddhavji has said, 'Oh universal soul! The excessive attack of viceful actions on the soul is beyond the limits of tolerance, because the nature is most prevalent force even to the scholars of the scriptural knowledge who have submitted themselves at the lotus feet of God. Jivan Mukti vivek defines 'insults' as an objective of increasing penance. Smritis say that fruits of penance increase by the insults, and the honour stalled to a penant, decreases the strength of his penance. Naishkarmya siddhi says: Somebody if observes impurities in the urine and nightsoil which are already rejected and then declares it if impure and condemns it, then why and for what there should be any adverse effect of it to a person who has left it - removed and abandoned it - long back. Similarly there would be no effect on a spiritually wise if some faults and drawbacks if found in the material or subtle body that has been disowned by him long back. Manu Smriti preaches that those who bears with insults, attains pleasures: 'An insulted one sleeps peacefully, attains knowledge blissfully, earns worldly pleasures, and such insulted ones are never destroyed. As per Gyanankusha the criticism hurled by others is nothing but the blessings in disguise: 'Somebody if satisfied by criticizing me, I would treat such criticism as a random favour to me. The people desirous of self-benediction disown their hard earned money for the satisfaction of

others. Pure love is a rarity in this world dominated by pains and sorrows and the people entrapped by poverty and worldly pains. Those saints should always think of universal benediction, they should think Good even of their enemies. They should not wish ill of others. Because the saints are always favourable to everybody and are impartial in their outlook. These virtuous attributes of the saints are like an obstacle to an inauspicious thinking. Therefore, know these attributes well.

They shall neither act as secret agents or messengers, nor as back biters, nor as spies of others. They shall forsake egoistic identification with their body and attachment to their relations etc. These are the general rules of conduct for celibates and Sadhus. (202)

Messenger service means to deliver a message to others or receive a message from others to deliver it to someone. This may be an oral or written form. One who acts like this is called a messenger. Messenger-work means act of passing on or receiving on behalf of others, such messages. If we look at this as a grammarian, we should study the grammatical observation of Vaman: An adjective describes some more about the object, when an adjective and a noun are together, only one should be taken for the meaning of that pair. The acts of a messenger is called messenger work. Backbiting means to disclose before some one the secrets of other's, in a most secretive way. They should not do none of these. They should not act like a secret agent. Should not gather secret information of others and should

not disclose it secretly before the others. Because these four acts destroy the virtues of openheartedness and indifference. Backbiting brings cruelty in a saint and spoils him. As there is 'etc' suffixed to the word, these includes household matters. Ascetics have no right for it. Yagyavlkya has said, 'household-dealing carried out by an insane or a sick or a child or a scared one or an intoxicated one or a proudly or a detached one can not be taken as granted. Here, detached ones means those who have disowned their worldly relations - Brahmcharis (celibates) and Vanprastha (those who are in their third stage of life span and have withdrawn themselves from householder ship.

Moreover, they should discard their ego for the self and for the body. It is to be understood that such disowning is to be carried out by self control. They should not establish affection for the family and relatives. 'etc' means objects like utensils and clothing. They should not attach themselves to such objects. Because such objects are deprived of spiritual touch and relations. Those, with affection and love or other such feelings, can not attain emancipation, as per Bhagwan. Bharat says that the emancipation can not be imaginated for those who are tied in the knots of love. Bhikshu Gita suggest a definite fall for those who nurse ego and affection. 'The people with ego and affection wear their mind as body and introduce it as 'I' or self, and consider rest as 'others' and consign themselves to hell due to such illusion. Yudhishthira treats them as animal : 'Oh Madhava ! Oh Victorious ! I and mine, you and your, all such beast like attributes are not in your

devotees.' As Manu Bhagwan has said, to take soul as body and nurse animity is not the path of the saints following their God. Prahladji has said that such following pollutes intellect with animal instincts and with the difference between the self and others. Shri Shukdevji also has said 'Oh King! leave aside your animal like thinking which generates fear of death. This is why Prahladji also advises to leave such beastly thinking. Discard evil thinking born of Moha and body, in the form of I and mine. As per Satirugra Shrava the one, who is free from all the vices, attains divine abode of God: Though who are free from the ego generated by body and house, attain the highest position in abode of Lord Vishnu. God stays far away from the egoists, as per the prayer submitted by the elements: Oh Bhagwan ! Your lotus like feet are far away for those who are nursing affection in perishable body and family, and indulge in sentiments like I and mine. We worship and pray to such lotus feet.' Vasishtha has said, 'An ignorant man can not detach himself from the world, till he has affection for his body and bodily relations.' Therefore, Brahmaji has said that those who are blessed with the mercy of supreme and omnipresent God, Swim through the ocean of worldly Maya. They never attach themselves to their perishable body which is like a morsel for dogs and foxes; and they never think in the term of 'I' or 'mine'. More details on this can be had from Bharat Akhyaan.

We have thus sketched in brief the outline of the general as well as the particular code of conduct for men and women who are our followers. For detailed

and exhaustive description, a reference shall be made to larger treatises of our Sampradays (faith). (203)

Now, here concludes his religious preaching. Thus I have narrated in brief the religious duties and conduct of all my followers. The expansion of these religious duties can be had from the religious scriptures of the Sampradaya. Devotees and followers should know these in detail from the scripture like Shrimad Bhagwat.

We have compiled and composed Shikshapatri which is the digest of the cream of all scriptures, extracted by us therefrom with our intelligence and understanding. This Shikshapatri is such as, will ensure the fulfilment of the cherished desires of all people. (204)

Now, about the source of this scripture (Shikshapatri). This Shikshpatri would give all desired fruits to it's worshippers - the followers. I (Lord Shri Hari) have condensed all auspicious scriptures in the form of this Shikshapatri, in accordance to my (Lord Shri Hari's) spiritual wisdom, It is fruitful for everybody.

Our followers, therefore, shall always confirm carefully to the precepts enjoined in it and shall follow it both in letter and spirit and shall never make even the slightest departure from it and follow the fancies of their mind and dictates of its urges. (205)

Therefore, as it is condensed cream of all religious and good scriptures and as it gives all desired fruits to it's practitioners, the followers of mine, who are with well disciplined mind should follow it stipulously. They should not act at the fancies of their mind.

Our followers, both men and women, who shall act in conformity with the commandments of this Shikshapatri shall surely attain the fulfilment of all four Purasharthas - Dharma (ethics), Artha (prosperity) Kama (desires) and Moksha (liberation). (206)

Those followers, men and women, who shall act in conformity with commandments of this teaching and preaching and thus would perform those religious duties, would earn all four Purusharthas (achievements of life) namely ethics, majesty, desires and salvation. They will attain desired fruits as success in religion, success in achieving majesty success in fulfillment of desires, and attaining emancipation after their death. In nutshell, they will attain all desired fruits.

Those man and women followers who shall transgress the precepts contained in this preaching shall be deemed by our loyal followers to be outside the fold of our fellowship. (207)

Those, who shall not follow and practice this teaching and preaching and if shall act in accordance to their fancies, shall be treated as out side the fold of our Sampradaya by

our loyal followers. This means that, only those are the true Satsangis who live their life in accordance to the principles of Shikshapatri.

Our Satsangi followers shall daily engage themselves in the reading of Shikshapatri. Those who are illiterate and incapable of reading shall reverently attend to the listening of Shikshapatri. When there is none who can read out Shikshapatri, they shall do daily worship of it. All shall pay reverent respect to Shikshapatri as our words are our concrete and manifest form. (208-209)

The devotees from all three castes, who are my followers should read Shikshapatri regularly everyday. Those who are illiterate and are not clear in pronunciation and those who have no right to read it, should listen to it with due respect. In case of non availability of a suitable reader, one should offer Poojan and worship to this scripture, through available means. The Poojan of the scripture is equally rewarding like a Poojan of Shriji Maharaj himself. Shikshapatri is His own form, it's preaching is His own words, and discloses deeper meaning of the religion preached by him. As this scripture is idol of Shriji Maharaj, all his devotees are required to worship it with appropriate Poojan of the scripture. Here, it is meant that Poojan is equally rewardful in fulfillment of desired fruits.

Our Shikshapatri shall be given only to persons endowed with righteous virtues of the Divine and Godly

wealth and not to those who possess unrighteous vices of the Dark and devilish powers. (210)

As Bhagwan has said, there are two sources in progeny on this earth, namely - those with righteous virtues of divine and godly wealth and the others are those who are with the properties of demonic vices. This Shikshapatri should be given only to the people with righteous virtues of divine and godly wealth. The Shikshapatri is never to be given to the people, possessing properties of demonic vices. Because, a donation made to an improper place brings out adverse results. That is the intention behind such instruction. Godly properties and demonic properties have been narrated in detail in Shrimad Bhagwad Geeta. Following are the Godly properties: fearlessness, wholesomeness, absolute purity, engagement in management of knowledge, philanthropy, control on sense organs, holy fires, study of the scriptures, penance, simplicity, non-violence, truth, angerlessmess, sacrifice, peace, mercy, freedom from the tastes, softness, public decorum, well composed steadyness, aura, forgiveness, patience, purity, egolessness etc are divine and godly properties. Whereas:, Oh Arjuna! Know that the hypocrisy, ego, pride, anger, harshness, ignorance etc are demonic properties of inherent nature. The divine and Godly virtues give Moksha and demonic properties become like manacles for a person possessing such properties.

We have written this Shikshapatri on the fifth day of the bright half of the month of Maha of the Vikram

Samvat year One thousand Eight hundred Eighty two. Shikshapatri is one which will yield the highest welfare of all human beings. (211)

The Samvat (era) Founded by great virtuous king Vikram is known as Vikram Samvat - Vikram Shaka. The time when religious rules have been framed: Netra (eyes-two), Vasus (prominent demi-Gods, namely Dhava, Dhruva, Soma, Vishnu, Anila, Anala, Prabmsha and Prabhava - in all -eight) in a pair Bhumi (earth-one). Thus it is 2881, but as the number has leftward movement, the year is 1882, Vikram Samvat year one thousand eight hundred eighty two. The spring festival day, a famous festival of Vaishnavas is the day - the first day of spring festival - Vasant Panchami - the fifth day of the bright half of Maha. The shikshapatri has been written on this auspicious day.

May Lord Krishna, destroyer of total miseries of his devout votaries, protector of Bhakti (devotion) coupled with Dharma, fulfiller of His devotees desires for cherished happiness, shower the integral beneficence on us all without exception. (212)

In this concluding chapter, he concludes the scripture with an auspicious prayer, as it has been said as a well set convention that such works are always praise worthy which are auspicious in their beginning, in their core and in their concluding part. The God is the remover of the all the pains (right from birth till death) of His devotees. Shrimad

Bhagwat has said, 'Bow again and again to the God, who removes the pains of his saints.' 'I bow to those God fearing people who have attained the lotus feet of God which discard worldly chains by their sanctity and shelter the auspicity.' 'Oh Vidura ! How the pains from the worldly ways, deities, human beings and body could harm a devotee who has surrendered to Shri Hari ? The one who destroys the sins of the people who have come beneath the blessed shade of the lotus feet which destroy the unrest of worldly ways and the different pains.' etc etc. The invocation that subsides the pains of those who surrender to it,' One who removes the fears in the heart when surrendered to Him,' one who removes the worries of the one who bows at Him,' etc. etc. Bhagwat it self has said that the sins are not removed of the one who does not surrender to God: 'The souls scared of the death, world and the heaven of deities have no shelter to surrender excepting your lotus feet. The soul scared of snake like death went to all the Lokas, but got no abode, assuring him fearless safety: Oh Prime ! He sleeps peacefully on attaining an assuring shelter of your lotus feet, and death goes away from him. Religion means the religion which is advocated by the Vedas - the personal religion prescribed in Vedas. Protection of such religion and Bhakti (devotion) both. One who is protecting it. It is said at the many places that God is the protector of religion and devotion: 'Incarnated himself repeatedly to protect religion and devotion,' 'Had put on body for the godly acts required for protecting others and guiding others on His divine path.' Know all these. He is giver of every thing desired

consciously or at heart. This should be interpreted in relation to His followers and devotees. Further to this, it is said that the people who are worshipping him devoutly with an open heart attains strength from God in such affection and God illuminates the proper object of human life for them from their efforts and attainments. Also it is said that the wishes of the followers are fulfilled by God are invoked in the follower by the God. The way in which a follower worships, the God fulfills his desires in accordance to it. It is said that one desiring religion, wishes, majesty and benediction attains desired fruits through his devotion of God. Also it is said that God fulfills the wishes of his friend like devotees and gives them His own form. 'He neither has a rise nor a fall.' Also, 'Oh Infinite! One who pleases you attains longevity, desired charm and body, majesty, heaven, earth, tastes, virtues, religion, wealth, heaven, earth, tastes, virtues, sense objects and salvation. Therefore, there is nothing surprising if they defeat their enemies: Such Lord Shri Krishna may do all auspicious of everybody and expand their auspicity in all the directions. It means that nothing inauspicious happens in any of their acts. Here are the feelings of auspicity at the core of heart.

Thus I have constructed this treatise 'Shikshapatri Deepika' in accordance to the supportive scriptures of the Rishis and with in my intellectual capacity. May Lord Shri Hari bless me His pleasure. May Lord Shri Hari expand this auspicity in all directions. Shri Hari, who is son of Dharma and Bhakti and possess benedictory image, has earned fame by preaching axiomatic religion and benedicts his followers who have surrendered at His lotus feet. Lord

Shri Hari He who has divine person, He who is God of Gods and resides in Akshardham, and He who is beyond everything, such Lord Sahajanad, the son of Dharma had founded victory on this earth by protecting and nourishing religion.

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Thus ends here, the treatise named Deepika written by His disciple Shatanand muni on the Shikshapatri written by Lord Shri Sahajanad Swami- The Supreme Promoter of Uddhava Sampradaya.

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